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AN INTRODUCTION TO THE EPISCOPAL CHURCH

BY

JOSEPH BUCHANAN BERNARDIN



MOREHOUSE-BARLOW COMPANY

NEW YORK

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THIRD EDITION
Ninth Printing, January, 1965

PRINTED IN U.S.A.

PREFACE

MULTITUDES of subconsciously-remembered ideas from friends and speakers and books go into the making and phrasing of any writing intended to cover a vast subject for popular use. To all of them an author would, if he were able, give grateful thanks for the help which they have been to him in his thinking. But only their ideas and not their names remain. He can, however, acknowledge the gracious kindness of those who have read his manuscript and enabled him, by their suggestions, to avoid some of the pitfalls inevitably attendant upon generalization, and to indicate matters which he had neglected to treat. The Rev. Frederic M. Adams, the Rev. Dr. Edward R. Hardy, Jr., the Rev. Otis R. Rice, the Rev. Dr. Howard C. Robbins, William L. Savage, Esq., and the Rev. George A. Trowbridge have done this friendly service, and I am grateful for their generously-given help.

J. B. BERNARDIN

NEW YORK CITY,
All Saints' Day, A.D. 1935.

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AN INTRODUCTION TO
THE EPISCOPAL CHURCH

CHAPTER I

THE CHURCH'S HISTORY

IN THE course of history there have been many and various forms of religion, some of which no longer exist and a large part of which never obtained more than local or temporary importance. Today there are eleven living world religions, among which is Christianity. Much of its teaching and isolated beliefs may be found in these other religions, but in one thing it is unique—it alone among all the revealed religions claims that God Himself made the revelation of Himself in the Person of His Son Jesus Christ, and thereby showed men what God was like and what God wanted men to be like; and that He imparts to them today the strength necessary to fulfil this purpose, if they seek it according to His will. The other religions claim that the divine revelation came through a prophet, as in Mohammedanism, or else through some lesser god, as in the ancient Hermetic cults, but never through the Supreme God Himself.

Jesus Christ, in order to perpetuate the revelation which God had made in Him, gathered about Himself a group of disciples from whom He chose an inner circle which were known as the Twelve, and later as the Apostles. At the time of His death on the cross they all deserted Him, but after His resurrection He inspired them with new hope and they went forth to

carry to the world the Gospel, the good news about the salvation to be obtained through faith in Him.

For the first hundred years or so of Christian history the early disciples expected the imminent return of Christ from heaven in glory to judge the world. Consequently, they made no provision for the future or the carrying on of their message beyond their own generation. The early development of the Church came as a result of its adjustment to the fact of the delayed return of Christ.

The first Jerusalem disciples continued to worship in the Temple, forming a synagogue of the Nazarene, which differed from the other synagogues only in their belief that Jesus Christ was the Messiah predicted by the Scriptures, and that He was about to return to judge the world and to set up His Kingdom. After the persecution and death of St. Stephen, the first Christian martyr, the cleavage between Judaism and the followers of Jesus Christ became apparent, and they were scattered to other cities. Small groups of Christians became organized in various places into assemblies or churches, meeting in private houses. They were sometimes founded by the informal methods of traders, friends, or neighbors; sometimes by the direct preaching of traveling disciples.

The earliest churches were ruled by the apostles themselves. But as they were not always present, a share in the government fell to the older men in the assembly, just as it did in the Jewish synagogues. The word for elder in Greek is one which has been Anglicized as "presbyter," and in course of time shortened to priest. From this council of older men sprang the second order of the Christian ministry, the priesthood. As

time went on the need of someone to take the place of the apostles and to oversee the other elders was felt, and one among their number was chosen for this office of overseer. From the Greek word meaning overseer came *episcopus* in Latin, which in the course of time became anglicized as "bishop." The early Christians were mostly from the lower orders of society and of small means, and they not only suffered financially in many cases for their new beliefs, but also took little thought for the future on account of their expectation that the end of the world was near. Hence the problem of poor relief was a pressing one. The apostles felt that they could not take the time from their preaching necessary to attend to such work, so a body of officials was appointed to take charge of this and to visit the sick. They were called by a word in Greek which means "waiter" and from which we get the English "deacon." They were the origin of the first order of the Christian ministry.

St. Paul was the one chiefly instrumental in the process by which Christianity grew from a purely Jewish and Asiatic religion to be a Gentile and European one as well. Quietly but doggedly Christianity grew and spread throughout the Roman Empire in spite of the fact that it was an illegal religion, despised by the ruling classes, and often persecuted by the State.

The last and severest persecution of Christianity under the Emperor Diocletian was followed by the Edict of Toleration issued by the Emperor Constantine in 311. From that time on increasing privileges were granted to Christianity until finally it became the official religion of the Empire. Church buildings began to be erected and the Church grew rapidly in numbers

and wealth under Constantine. In 325 at Nicæa he assembled the first general council of the whole Church to pass on disputed points of doctrine and discipline, and from then on general councils have been held at intervals. In the year 1054 the Church in the East and the Church in the West which had been increasingly estranged from one another, particularly since 867, formally separated and have remained so ever since.

Long before this time Christianity had come to Britain. Unauthenticated tradition attributes it to St. Joseph of Arimathæa who is supposed to have come to Glastonbury with the Holy Grail. In all probability it was due to converted Gallic merchants and Roman soldiers. St. Alban, the first Christian martyr in Britain, suffered death there in the third century, and about the year A.D. 300 bishoprics are known to have existed at London, York, and Lincoln. But when the Roman legions were withdrawn in 401, the Christians were soon driven by the invading barbarians to the west of England and Wales, and even over into Ireland. In the next century the attempt to reconvert England was begun by two distinct missions. One came over from Ireland to Iona under St. Columba and worked down from the north; the other was the famous mission sent by Pope Gregory the Great under St. Augustine, which established itself at Canterbury in the year 597, and worked up from the south. As a consequence of this the Archbishop of Canterbury became the leading bishop of the Church of England. It took another century and the devoted labors of numerous saints before England was once again, at least nominally, Christian.

The English bishops, in the course of time, came more and more under the authority of the Pope, as did the English king John, in 1215, and his successor Henry III. But as the popes began to abuse their authority and to exact heavy financial payments, a revolt gradually began to set in after the Black Death in 1349 with the passing of the Statutes of Provisors and Præmunire forbidding appointment to English bishoprics or benefices, or appeals to be made to courts outside the realm without the king's consent.

Influenced in no small degree by the continental reformation of the Church initiated by Luther, inflamed by disgust at the moral corruption of the papacy and clergy, and brought to a head by an unworthy personal controversy of Henry VIII with the Pope over the question of divorce, the papal authority was more and more restricted in England by parliamentary acts until, in 1534, it was declared that the Bishop of Rome had no authority over the bishops of the Church of England. In spite of the momentous consequences of this decision, the ordinary Christian was little affected at first by this decree, for he continued to worship in his same parish church and cathedral in the Latin tongue and to receive the sacraments from the hands of the same ministers as formerly. Henry VIII died no less orthodox and catholic than when the Pope conferred on him the title, still claimed by the English kings, "Defender of the Faith." Before the final breach with Rome, Henry had obtained the appointment of Thomas Cranmer as Archbishop of Canterbury, and Cranmer took a leading part in the reformation of the Church of England.

When Henry VIII died in 1547 he was succeeded by

his nine-year-old son Edward VI, who was controlled in turn by his uncle, the Duke of Somerset, as Protector, and then by the Duke of Northumberland. Under them, in response to strong urging on the part of the people who wished further to purify the Church of England from what they considered unscriptural elements and unholy practices, the service books were first translated into English, and drastic reforms were made in the conduct and practice of worship.

Edward VI was succeeded in 1553 by his half-sister Mary, who restored the papal authority and the Latin service, and put to death some of the bishops who refused to take the oath of obedience to the Pope, including Archbishop Cranmer of Canterbury. In 1558 she was succeeded by her half-sister, Elizabeth, who once more repudiated the authority of the Pope over the Church of England and issued a revised English Prayer Book in 1559. In 1570 Elizabeth was excommunicated by the Pope. This marks the formal withdrawal of the Church of Rome from communion with the Church of England. Although England repudiated the authority of the Bishop of Rome, she did not withdraw from fellowship with the Church of Rome, but Rome from her. But centuries before this the Church of England had been established by law as the official Church of the realm of England, and it was authorized to receive land taxes, known as tithes, for its support.

During Elizabeth's reign the new country to the west was being opened up and explored. It was a chaplain on the flagship of Sir Francis Drake who, on the shores of Golden Gate Bay in San Francisco in the year 1579, held the first Prayer Book service in this

country. Various parts of America were settled by different religious groups. Florida and Maryland were founded by the Roman Catholics, New England by the Puritans or Congregationalists, Rhode Island by the Baptists, New York by the Dutch, Pennsylvania by the Friends, and Virginia by members of the Church of England.

There in 1607 the Rev. Robert Hunt preached and administered the sacraments to the first settlers at Jamestown. The direct successor of that congregation still exists today as Bruton Parish, Williamsburg, Virginia. From there the Church of England spread into Maryland, and in these two states it became established by law as in England, and received tithes for its support.

In spite of much opposition the worship of the Church began to be held in Boston at King's Chapel in 1687. With the coming of the English governor to New York in 1664 Church of England services were held, after those in Dutch, in the old Church of St. Nicholas within the Fort. Trinity Parish was organized in 1697 and a year later moved into its own church building. In Philadelphia Christ Church was founded as early as 1695.

By the time of the Revolutionary War there were congregations of the Church of England in all of the colonies, chiefly, however, in the larger towns along the seaboard. Many of these were assisted greatly by two missionary societies, then recently formed in England by the Rev. Dr. Thomas Bray, which still exist today: the Society for Promoting Christian Knowledge founded in 1699 and commonly known by its

initials as the S. P. C. K., and the Society for the Propagation of the Gospel in Foreign Parts, founded in 1701 and similarly known as the S. P. G.

But throughout all these years not only was no bishop appointed for the colonies, in spite of many petitions on their part, but none ever visited them. Nominally they were under the jurisdiction of the Bishop of London. In consequence, Confirmation was never administered, and anyone wishing to be ordained had to make the perilous voyage back to England, which greatly hindered the development of a native ministry.

When the Revolutionary War broke out, though there were priests like Dr. William White of Christ Church, Philadelphia, who became not only Chaplain of the Continental Army, but also of the Continental Congress, the majority of the clergy remained loyal to the King. Consequently, after the war was over, the Church suffered in prestige, in spite of the fact that the majority of the signers both of the Declaration of Independence and of the Constitution of the United States were its members.

In the year 1783 the Church in Connecticut elected the Rev. Dr. Samuel Seabury as its bishop and sent him to England to be consecrated at the hands of the English bishops. This they refused to do because he could not take the oath of allegiance to the King, and they had no authority without parliamentary sanction to dispense with it. Tiring of the delay, he turned to the Scottish non-juror bishops, who had remained loyal to the House of Stuart and were consequently not recognized by the State nor bound by the laws of the Established Church, and was consecrated by them at

Aberdeen, Scotland, on November 14, 1784. In the years 1784-86 conventions of the various Churches were held to decide what course of action should be taken. In 1787 Dr. Samuel Provoost, Rector of Trinity Church, New York, and Dr. William White, Rector of Christ Church, Philadelphia, went to England and were consecrated bishops in Lambeth Palace Chapel by the Archbishops of Canterbury and York, the Bishop of Bath and Wells, and the Bishop of Peterborough, a law having been enacted to make this possible; and later, in 1790, Dr. James Madison was also consecrated in England as Bishop of Virginia. In the year 1789 at Philadelphia a General Convention was held at which a Constitution was adopted for the Church and the English Prayer Book revised for American needs.

The Episcopal Church grew slowly in numbers. For most of the clergy were lazy, and as the tide of emigration swept westward beyond the Alleghenies they refused to follow, and the vast field of the Central States and the Middle West was left to the Methodists and Baptists to evangelize. Finally, however, the Episcopal Church awoke to its missionary responsibility, largely due to the efforts of Bishop Hobart in New York and Bishop Griswold in New England. Bishop Philander Chase was consecrated Bishop of Ohio in 1819. The following year the Domestic and Foreign Missionary Society was incorporated, and in 1835 General Convention declared that every member of the Episcopal Church by virtue of his membership was also a member of the Missionary Society. In this same year Bishop Jackson Kemper was consecrated Bishop of the Northwest; and by the time of the Gold Rush

the Episcopal Church was fully alive to its responsibility and Bishop Kip was sent to California.

The General Theological Seminary for the education of men for the ministry of the Episcopal Church was opened in New York City in 1819; and shortly afterwards the Theological Seminary in Virginia was established at Alexandria with special emphasis on preparing men for missionary work.

The Episcopal Church weathered the Civil War without any permanent division into North and South such as was the fate of most of the larger denominations at that time. In the second half of the nineteenth century sisterhoods and monastic orders for men were established in the Episcopal Church; as well as secondary, industrial, and mission schools, several colleges, and numerous hospitals. Mission fields were developed in the various territorial possessions and dependencies of the United States; and the Episcopal Church, by the end of the nineteenth century, had taken its rightful place in the forefront of the religious life of the country. With the increasing interest in the beauty of worship, church buildings and cathedrals expressive of the highest in art and architecture were built, and music of appropriate dignity and beauty maintained.

In the interest of the efficient management and further development of so vast an organization, the central administration of the Episcopal Church was reorganized in 1919 under a National Council which carries on the functions of General Convention between its triennial meetings. Two years earlier the Episcopal Church, in order to provide adequate retiring allowances for its clergy and pensions for their direct de-

pendents in case of death, established its Pension Fund, which has become a model for those of other denominations.

In 1872 the Woman's Auxiliary to the Board of Missions was organized, which in 1920 broadened the scope of its work to include other activities of the Church besides missions in its program, and became the Woman's Auxiliary to the National Council. In 1889 it started the United Thank Offering (a voluntary, monetary expression of gratitude for God's blessings on the part of the women, placed in a little blue box), which has become one of the chief supports of the Church's missionary and educational work.

In recent years, the name of the National Council has been changed to Executive Council, and the Woman's Auxiliary has become the General Division of Women's work. The Forward Movement was inaugurated in 1934 to stimulate the spiritual life of the Church. It continues to publish devotional booklets.

The Episcopal Church, as well as the whole Anglican Communion, has been one of the leaders in the ecumenical movement for the restoration of the visible unity of the Church. Bishop Charles H. Brent in 1910 initiated steps which resulted in the formation of the World Council of Churches in 1948 at Amsterdam, with all of the leading Churches of the Anglican Communion as members. In addition, the Episcopal Church is also a member of the National Council of the Churches of Christ in the United States of America, which was constituted in 1950 out of thirteen interdenominational agencies.

It is important to remember that the Church is as

new as it is old; that it was founded by our Lord Himself, and in the course of its history has seen many forms of government and used many languages in its worship; but that, while outwardly adapting itself efficiently to the circumstances of the time, within there is enshrined the tradition which it received from the apostles of the revelation of God in the Person of Jesus Christ, as illuminated for every age by the Holy Spirit.

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CHAPTER II

THE CHURCH'S GOVERNMENT

THE Church which our Lord founded has four notes or characteristics, which are summed up in the credal phrase the "One, Holy, Catholic, and Apostolic Church." The first of these is *unity*. Our Lord founded only one Church and meant His followers to be one in Him. He is not responsible for the various sects into which Christianity is now divided. The second note is *holiness*. Holy originally meant to be set apart for the Deity, to be sacred. The Church was intended to be set apart from evil unto righteousness. Its members were to live lives distinguished from those without the Church by their likeness to the life of their Lord. The Church and its members belong to God. The third is *catholicity* or universality. Our Lord intended His Church to be for people of every kindred and clime, of every degree of wealth, social position, and education. It was not to be a local Jewish Palestinian club, but an organization to embrace the whole of the human family. The fourth of these is *apostolicity*. The Church was to be founded with the inner circle of his followers, the Apostles, as its first members and leaders, and it was they who were to proclaim His message to men after His death.

In the course of time the Church has unfortunately been divided into a large number of communions,

which can be divided roughly into two groups, popularly called "Catholic" and "Protestant." The Catholic group includes the Church of Rome, the Old Catholics, the Greek Orthodox Church, and various national Churches in the East. The Protestant group includes, first of all, the Lutheran Church which owes its origin to Martin Luther, and various Reformed Churches which owe their origin to John Calvin, among which are the Huguenots, the Dutch Reformed, and the Presbyterian Churches. In later times the Baptist, Congregational, Methodist and other Protestant Churches arose. However, the Church of England, of which the Protestant Episcopal Church in the United States is the daughter, is both Catholic and Protestant.

The essential features of a Catholic Church are, first, that it should have a three-fold ministry of bishops, priests, and deacons ordained by bishops who stand in line of succession from the apostles, generally called the apostolic succession or historic episcopate; secondly, that it should have the Catholic creeds, the so-called Apostles' and Nicene; thirdly, that it should have the Bible; and fourthly, the sacraments ordained by our Lord.

The chief characteristics of a Protestant Church are, first of all, that from which the name comes—its protest, or witness to, or setting forth of the fundamental truths of the Gospel, and its protest against the unique authority of the Pope or Bishop of Rome over other bishops and clergy, his right to rule all Christians, and to arrogate to himself the power which has become his in the course of time; secondly, the use of the vernacular tongue in its worship; thirdly, the simplicity of its ceremonial; and fourthly, the freedom of the con-

science of individual Christians in the matter of religious practice, although this last has been more an ideal than a fact.

As can be seen, the Episcopal Church fulfils the conditions of both. It is a Church which strives to maintain in essentials unity; in non-essentials liberty; and in all things charity. The legal title is a cumbrous but significant one: *THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.* It is a Protestant Church in that it both bears witness to the Gospel of God and protests against the Pope's claim to authority over other bishops. It is Episcopal in that it is governed by bishops; and it is confined (with a few exceptions) to the United States of America and its possessions.

An Episcopal Church is governed by bishops; a Presbyterian Church by presbyters or elders; and a Congregational Church by the congregation. The Episcopal Church, although governed by bishops, is also democratically ruled, for its final authority rests in the General Convention, which meets every three years. It consists of a House of Bishops and a House of Deputies. Each diocese of the Church is entitled to send four clerical and four lay delegates. Similarly, each diocese is governed by a diocesan convention which meets annually, and to which every parish is entitled to send a certain number of lay delegates, in addition to its clergy.

As the Constitution of the Episcopal Church was drawn up in 1789 by many of the same men who helped to write the Constitution of the United States, there are many parallels between the two forms of government. General Convention is similar to the Congress; con-

sisting of two houses, the House of Bishops corresponding to the Senate, and the House of Deputies to the House of Representatives. The dioceses correspond to the states, the diocesan conventions to the state legislatures, and the bishops to the governors. The Presiding Bishop corresponds to the President of the United States, and the Executive Council to the Cabinet. All the members of the Church share directly or indirectly in its government through their election of representatives. The vestries in parishes are elected by the laity, and they in turn elect the delegates to the diocesan conventions, which in turn elect the deputies to the General Convention. Rectors are chosen either by the vote of the vestry or of the congregation itself, and bishops (except missionary bishops) by diocesan conventions.

The Church is divided, first of all, into parishes presided over by rectors. They may have one or more ordained assistants (sometimes called curates), and also lay assistants, such as parish visitors, etc., as well as deaconesses (women set apart for educational and charitable work in the Church). Sometimes within a parish there may be dependent congregations known as chapels and presided over by vicars. Parishes are grouped together into dioceses presided over by bishops; dioceses into provinces presided over by archbishops; these in turn are joined together into patriarchates presided over by patriarchs. In the Episcopal Church there are no archbishops at the head of provinces and no patriarchates; but instead there is an elected administrative head of the Church, known as the Presiding Bishop, who is also President of the Executive Council, a body formed to supervise and stimulate the work of the Church. The Executive Council has a

vice-president, treasurer, and secretary, and is divided into six departments: Overseas, Home, Christian Education, Christian Social Relations, Promotion, and Finance.

There is also a General Division of Women's Work, representing the whole womanhood of the Church, wherein every woman may assist in the full program of the Church's work in each of its five fields of service: the parish, the community, the diocese, the nation, and the world.

Some dioceses are subdivided into archdeaconries for missionary purposes, and these are in charge of archdeacons. Others are divided, or further subdivided, into rural deaneries or convocations in charge of a rural dean. In the Church a dean is the head of a cathedral, the principal church in a diocese located in the see city, in which the bishop has his throne or seat. The title "dean" is also given to the heads of theological seminaries.

Parochial clergy, whether deacons or priests, are addressed in writing as "The Reverend John Doe"; archdeacons as "The Venerable John Doe"; deans of cathedrals as "The Very Reverend John Doe"; bishops as "The Right Reverend John Doe"; and archbishops as "The Most Reverend John Doe." In conversation parochial clergy are called Mr. Doe, Father Doe, or Dr. Doe, depending on their preference and whether or not they possess a doctor's degree from some institution of learning. Archdeacons, deans, bishops, and archbishops are usually referred to in this country by those titles and their own names, as "Dean Doe," but in other countries by the title of their office, as "the Dean of X." Lay members of male religious commu-

nities are addressed as "Brother X" and ordained members as "Father Doe." Members of female religious communities are addressed as "Sister X" and their heads generally as "Mother X."

The Episcopal Church is an independent part of a larger whole known as the Anglican Communion, which embraces all the Churches, most of them the offspring of the Church of England, which are in communion and fellowship with the See of Canterbury. It includes, besides the Protestant Episcopal Church in the United States of America, the Church of England, the Church in Wales, the Episcopal Church in Scotland, the Church of Ireland, the Anglican Church of Canada, the Church of the Province of the West Indies, the Church of India, Pakistan, Burma, and Ceylon, the Church of England in Australia and Tasmania, the Church of the Province of New Zealand, the Church of the Province of Central Africa, the Church of the Province of South Africa, the Church of the Province of West Africa, the Holy Catholic Church in Japan, the Holy Catholic Church in China, and a number of other provinces and dioceses scattered throughout the world. Approximately every ten years the bishops of these Churches consult together in London at the Lambeth Conference. And it is to this huge body, with a common tradition differently adapted to local needs, that a member of the remotest or smallest mission station of the Episcopal Church in this country belongs, and of its larger strength partakes.

BOOK FOR FURTHER READING

DAWLEY, P. M., *The Episcopal Church and Its Work*. Seabury Press, New York.

CHAPTER III

THE CHURCH'S BIBLE

ALL religions of civilized peoples possess collections of sacred writings which they regard as an authoritative revelation of the nature of their deity and of his will. In every case these writings were written by religiously-minded men to meet the needs and situation of their own day. Tradition soon endowed them with a divine origin and a sacrosanct authority. Consequently, in later times it became necessary either to revise or make interpolations in the text, or else to resort to an allegorical exegesis in order to fit them to the religious needs of succeeding generations. What is true of the sacred books of other religions, is also true of the Bible, the sacred book of Christianity.

The Bible means books. It is a collection of writings ranging in date from about the year 900 B.C. to A.D. 150, written by men of religious insight for the needs of their own generation, and in many cases revised by others in succeeding years for their own times. The Bible is divided into two parts: the Old Testament, comprising 39 books, and the New Testament, containing 27; although a better translation of the Greek titles would be the Old Covenant and the New Covenant.

The Old Testament contains a record of God's relation to men and men's relation to God under the covenant which He is supposed to have made with them

under Abraham: namely, that if they would be circumcised and keep His covenant He would be their God and give to them the land of Canaan for an everlasting possession. Similarly, the New Testament contains the record of God's relation to men and men's relation to God under the covenant which He made with them in Jesus Christ; namely, that those who believe on Him and are baptized into His Name and keep His commandments will obtain everlasting salvation.

The Old Testament was originally written in Hebrew, except for a few short passages in Aramaic. In the Hebrew Bible it is divided into three parts: the Law, comprising the first five books of the Bible, supposed to have been written by Moses; the Prophets, divided into the Former Prophets (our historical books) and the Latter Prophets, comprising the three major prophets, Isaiah, Jeremiah, and Ezekiel, and the twelve minor prophets; and the Writings. The earliest and the most sacred of these was the Law which in its present form dates from the time of Ezra about 444 B.C. The prophetic canon, that is, the books forming the Prophets, was formed about 250 B.C., but the final decision as to just what books comprised the Writings was not made until a council held in Jamnia in Palestine toward the end of the first century A.D.

In the course of time Hebrew became a dead language, and it was necessary to translate these writings into other languages in order that the people might understand them. The two principal translations were that into Aramaic for the people of Palestine, called the Targum, and that into Greek for those outside, called the Septuagint. The Greek Old Testament contains in addition to the books found in the Hebrew

Bible a number of others. It was this Greek Old Testament which was the sacred book of the early Christian Church and out of which they claimed to prove the birth, death, and resurrection of our Lord.

At the time of the Continental Reformation Luther and the other reformers rejected the books of the Old Testament which were found only in Greek, and not in Hebrew, and which still form part of the Bible of the Church of Rome. The English Church, as often, took a middle position. Removing these books from their usual order, it placed them together in a group between the Old and the New Testament and labelled them the Apocrypha, declaring that they were to be read for example of life and instruction of manners, but not for the establishment of any doctrine. Parts of them are among the most beautiful and helpful passages in the whole Bible and well repay a careful reading.

The earliest Christian writings, so far as we know, were *testimonia*, or collections of Old Testament texts supposedly predicting the events in our Lord's life, which were used in controversy with the Jews. Next come collections of our Lord's sayings. Both of these were made use of later when men began to draw up accounts of the good news that salvation had come to the world through Jesus Christ—the writings which we call Gospels. The earliest of these is the Gospel according to St. Mark, written by him in Greek about the year 65 in Rome for the use of the Church there and, according to an early tradition, based on the reminiscences of St. Peter. St. Mark aims chiefly to give an outline of the major events of our Lord's ministry, to prove that He was the Son of God, and to show why, nevertheless, it was necessary for Him to be put to

death, and to encourage Christians by His example to endure the sufferings to which they were subjected.

Another Gospel was written for a Church in a predominately Jewish neighborhood, possibly Antioch, about the year 80, based chiefly on the Gospel according to St. Mark and a lost collection of sayings of our Lord which scholars call Q, with some additional material of its own. This is known as the Gospel according to St. Matthew, and was written to prove that Jesus was the promised Messiah as foretold by Scripture.

St. Luke, the Gentile companion of St. Paul, wrote a Gospel about the year 85 for some Gentile Church, based on St. Mark and Q, with additional material of his own. His work shows particular interest in the Holy Spirit, in prayer, in the poor, in women, and in works of mercy. About the year 100 another Gospel was written, possibly for the Church in Ephesus, called the Gospel according to St. John, which was composed around seven great miracles, or signs, to show that Jesus was the Christ, the heavenly Son of God, and that those who thus believe might have life through His Name. Although the most spiritual in its interpretation of the Person and meaning of Christ, it is the least historical as to the actual events of His life, and the speeches there attributed to Christ are almost invariably the composition of the unknown author himself. These four Gospels were the first to be accepted by Christians as inspired sacred writings equal in authority to the Hebrew Scriptures, and they form the first part of our New Testament.

The next part is an account of the activities of two of the chief followers of our Lord, St. Peter and St. Paul, showing how Christianity spread from Jerusalem

to Rome, or in other words, how it became a universal as opposed to a local religion. It was written by St. Luke about the year 95 as a continuation of the Gospel composed by him and is called the Acts of the Apostles.

Long before the Gospels were written, however, apostles, absent from their Churches, sent them letters of encouragement and advice which were treasured in their archives and copies of which were sent to other Churches. The earliest and best known collection of these is the Epistles of St. Paul, which form the next section of the New Testament, although some of the fourteen letters included therein are now known not to be his work. Most of them were written to meet some particular need in the local Church, and are not to be taken as complete statements of either Christian doctrine or practice at that time, or as St. Paul's entire views on the subjects mentioned. The two Epistles addressed to St. Timothy and the one to St. Titus are commonly known as the Pastoral Epistles, and are in all probability the work of a Pauline disciple. The Epistle to the Hebrews is the work of an unknown teacher, worried about the erroneous doctrines his pupils were absorbing in his absence, who sent them this letter to confirm them in the Faith.

The next group of writings is the seven Catholic Epistles, so-called because supposed to be addressed to the Church as a whole, although this is obviously not true. The last book of the New Testament is the Revelation of St. John the Divine, modeled on similar Jewish apocalypses. It was written during the persecution under Domitian, about 96, to encourage Christians to remain true to the Faith and to refuse to join in the worship of the Roman Emperor, by showing them un-

der well-known symbols the blessed reward of the saints and martyrs in heaven and the destruction and future punishment of Rome.

The latest book of the New Testament to be composed, the so-called Second Epistle of St. Peter, was written about 150, but it was not until the second half of the fourth century that the canon of the New Testament, that is, the list of writings which were to be esteemed sacred and inspired alongside of the ancient Jewish Scriptures, was finally decided upon as we now have it. The Church was in existence, then, for some three hundred years before it finally made a definite decision as to just what books were to comprise its Bible. Long before this time a large part of its members could no longer understand Greek. Consequently, translations were made in the third century into languages which they did understand: Syriac for the Eastern Churches, Coptic for the Egyptian, and Latin for the Western. This last was the common Bible in the West, particularly in the translation made by St. Jerome and known as the Vulgate, down to the time of the Reformation in the sixteenth century, when various translations into the common vernacular tongues were made. Of these Luther's translation into German is the most famous.

In England there was a translation of the Gospels into Anglo-Saxon as early as the year 1000; and of the Bible into Middle English in the time of John Wyclif about 1380. Since the Reformation there have been several English translations of varying merit; among them Tyndale's New Testament (1525), Coverdale's Bible (1535), and the Great Bible (1539), from which the Psalter in the Prayer Book is taken.

The Bible which is commonly read in Church is that known as the Authorized Version, or King James Version, because the translation was published in 1611 at his instigation. A Revised Version of this appeared in 1881, and an American Standard Version in 1901. The Revised Standard Version (1952) is an accurate, dignified translation into modern American English based on the results of the latest biblical scholarship. There have also been various modern translations by individuals, the best known of which are those by James Moffatt and E. J. Goodspeed.

A knowledge of the Bible is essential to any correct understanding of Christianity, and the only way in which it can be acquired and maintained is by some systematic scheme of reading it. There are various books issued containing plans for daily Bible reading, and there is also the table of the daily lessons appointed to be read in Church, which can be found in the front of the Prayer Book.

Not only is the Bible the source-book for a knowledge of Christianity and one of the great literary heritages of all ages, both in its original languages and in its Authorized English Version; it is also the world's greatest book in its power to comfort and sustain man in his trials, to inspire him to that which is good and beautiful, to guide him in his perplexities, to lift his thoughts heavenward, and to bring him into closer fellowship with the God of all good life.

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CHAPTER IV

THE CHURCH'S PRAYER BOOK

THE earliest worship of the Christians followed the order used in the Jewish synagogue: Psalms; the reading of the Scriptures; the comment on the Scriptures, or sermon; and prayers. In the course of time the Psalms, Scriptures, and prayers were arranged in seven offices to be said at seven different periods throughout each day (although in practice they were often combined), and collected in a book known as the Breviary.

In addition, the early Christians met in the evening for a common meal of fellowship, known as an Agape or Lovefeast. At the end of it they broke the bread and blessed the wine in thankful remembrance of the benefits which they had received from Christ's death, believing that in partaking of this Bread and Wine they were doing what their Lord had commanded them to do and were sharing in His Life. As time went on this celebration was divorced from the Agape and placed in the morning. The prayers which accompanied it became standardized in different localities, generally reflecting the usage of the principal Church of that region, and were contained in books known in the West as Missals.

The Church of England until the Reformation had its various service books in Latin, but in the reign of

Edward VI in the year 1549 these were simplified, translated into English, and combined into one book called the Book of Common Prayer. The liturgical practice at the Cathedral at Salisbury, known as the Sarum Rite, was the one chiefly followed. Three years later a revised book was issued which was little used. During the reign of Queen Mary the Church of England reverted to the Latin Service Books, but in 1559 in the reign of Elizabeth the Prayer Book was reissued in English and underwent various revisions until 1662. The Prayer Book of 1662 is still the official Prayer Book of the Church of England and was the one used in the early days in the American colonies.

After the Revolutionary War at the General Convention of the American Church in Philadelphia in 1789 (the year of President Washington's inauguration), the first American Prayer Book was published, being a revision of the English Prayer Book of 1662, but in nowise departing from it in any essential of doctrine, discipline, or worship. This Prayer Book went through several slight revisions in succeeding years. In 1892 a more complete revision was made, and in 1928 the edition of the Prayer Book now in use in the Episcopal Church was issued. This revision not only brought the prayers more into conformity with modern thought, but also the service itself into closer agreement with the best liturgical usage, and made provision for greater freedom in the arrangement of the daily services.

Any change or alteration in the Prayer Book (except in the tables of Psalms and Lessons) must be passed by two succeeding General Conventions before it becomes effective. The present form of worship has gone

through many stages and changes in the long history behind it. The Prayer Book contains prayers and blessings as old as the sixth century B.C. and as modern as the twentieth century A.D.

The Prayer Book opens with prefatory matter in regard to the conduct of worship, the fixing of the date of Easter, and the feasts and fasts to be observed in the Church. Following this comes the first section of the Prayer Book containing the daily offices, derived from the ancient breviaries. Morning and Evening Prayer are intended to be said daily, and the structure of the two services is the same, although there are some differences.

They begin with an invitation to worship, the opening sentences, and are followed by a general confession of sins, a general absolution, and the Lord's Prayer. The confession comes here in order that the hindrance of sin may be removed and the soul set free of any barrier between itself and God. The confession is really one of sinfulness rather than of sins, and in one's private prayers before and at that time it should be made an individual confession of particular sins. The Lord's Prayer following is to be found in every service of the Church and is to be said by the people with the minister.

Then come the versicles and responses, short verses, mostly from the Psalms, including the ancient ascription of praise to the Trinity, the *Gloria Patri*. In Morning Prayer there follows the *Venite*, a cento of the 95th and 96th Psalms. This is followed by the reading of the Psalter responsively by the minister and people, or else it is chanted by the choir and people. After each Psalm the *Gloria Patri* is sung or said. Then comes the

First Lesson, always taken from the Old Testament or Apocrypha, and followed by a canticle. In Morning Prayer this may be the *Te Deum*, the ancient hymn of praise and thanksgiving of the Church, and the only canticle after which the *Gloria* is not sung, as the hymn itself is an act of praise to the three Persons of the blessed Trinity; or it may be the *Benedictus Es* or *Benedicite* on less joyful occasions. In Evening Prayer it is generally the *Magnificat*, the song which the Blessed Virgin is supposed to have sung on her visit to St. Elizabeth. Then comes the Second Lesson taken from the New Testament and followed in Morning Prayer by either the *Benedictus*, the song St. Zacharias is supposed to have sung at the circumcision of his son St. John Baptist, or the *Jubilate*, the 100th Psalm. In Evening Prayer there generally follows the *Nunc Dimittis*, which St. Simeon is reported to have sung when he saw our Lord presented in the Temple. This concludes the section of praise and instruction. The Apostles' Creed is then recited; and this is followed by the versicles; and then the prayers and the grace (taken from the ending of St. Paul's second letter to the Corinthians).

The Litany (a series of short precatory sentences said by the minister and followed by petitionary sentences said by the people), Prayers and Thanksgivings for various objects, and a Penitential Office make up the rest of this section.

The second section of the Prayer Book is composed of the Order for the Administration of the Holy Communion, and the Collects, Epistles, and Gospels which are read during it. It is derived from the ancient Missals, the books containing the order of service for the

Mass. In the course of time there developed in the East four great orders of service in Greek: the Liturgy of St. James in use at Jerusalem, the Liturgy of St. Mark in use at Alexandria, and the Liturgies of St. Basil and of St. Chrysostom in use at Constantinople. In addition, the Syrian, Coptic, and other Churches had in their own languages orders of service peculiar to themselves.

In the West, in Latin, there were two chief distinct usages, the Roman and the Gallican. The earliest extensive example of the Roman is that of the so-called Leonine Sacramentary of the sixth century, followed by the Gelasian Sacramentary of the seventh century, and later the eighth century Gregorian Sacramentary. The English Liturgy is developed from the Roman usage, particularly as observed at the Cathedral in Salisbury from the eleventh century on. The American Liturgy deviates from the English in its prayer of consecration, which follows that of the Scottish Church, which is, in turn, derived from Eastern models.

The Communion Service opens with a prayer for the preparation of the hearts of those present that they may worthily worship God. Then comes the announcement of God's moral law, followed by the *Kyrie*, an ancient petition to the Trinity for pardon for having broken that law. Next follows the Collect of the Day. A collect is a short prayer according to a standard form, consisting of address, statement about the person addressed, petition, desired result of petition, and conclusion, in which one particular thought is collected or summed up. This is followed by the Epistle, read from the Epistle corner of the altar (the right as one faces it), and then the Gospel (taken from one of the

four Gospels) read from the opposite corner. The congregation then declares its faith in the Gospel by reciting the Creed. The sermon (when there is one) is intended to be an explanation of the Gospel (though not necessarily confined to the particular Gospel just read). Next comes the offertory, which always includes the offering of the bread and wine (purchased out of the offerings of the people), and frequently includes as well the actual offering of their money, symbolizing the offering of their material resources for the spread of the Gospel.

Then comes the intercessory prayer for the members of the Church both in this world and in the next—the remembrance of their general and special needs in their several callings. Following this the invitation to partake of the Holy Communion is extended to those who have faith and penitence, and as an expression of that penitence a general confession is then made, followed by a general absolution, and the recalling to mind of certain New Testament passages full of comfort to those who have sinned, known as the Comfortable Words.

Now begins the most sacred part of the service, opening with the versicles known as *Sursum Corda* and followed by the *Sanctus*, in which man lifts up his heart to God in words of adoring praise, taken partly from those which Isaiah heard in his vision in the Temple. The concluding words of the *Sanctus* lead up to the opening words of the prayer of consecration, which is divided into four parts: the consecration, the oblation, the invocation, and the conclusion. The bread and wine are now consecrated to be the Body and Blood of Christ, and are offered to the Father in

commemoration of the sacrifice which Christ made upon the cross; the Holy Spirit is invoked to bless them; and along with this offering man offers his own self to God and prays that he may obtain remission of his sins and live in communion with Christ. The congregation acknowledges our Lord's Presence in the Sacrament by repeating the prayer which He taught, followed by an act of humility in which its unworthiness, but for God's mercy, to partake of the Sacrament is declared in the words of the Prayer of Humble Access.

The priest and the congregation partake of the Sacrament, and thereby enter into spiritual communion and fellowship with God, and nourish their souls on the self-sacrifice of His love. After which, thanks are returned to Him for this communion, and prayer is made that they may ever continue in fellowship with Him. Next comes the *Gloria in excelsis* (although in penitential seasons and on ferias a hymn is often substituted for it) as a further expression of praise and thanksgiving. The service then ends with the blessing.

The Collects, Epistles, and Gospels are arranged in two sections in the order of their occurrence in the Church year. The first part contains those for the movable feasts (those which occur on a different calendar date each year), beginning with Advent Sunday and ending with the Sunday next before Advent. The second part contains those for the fixed holy days (those which occur on the same calendar date each year). There are two exceptions to be noted. In the midst of the movable feasts, in their proper occurrence, have been placed the fixed feasts from Christmas to Epiphany inclusive, and at the end of the fixed

feasts have been placed a few Collects, Epistles, and Gospels for special occasions.

The third section of the Prayer Book contains the Occasional Offices, services which are only used on certain occasions in a person's life, arranged more or less in the usual order of their occurrence: Holy Baptism, Offices of Instruction for Confirmation, the Confirmation Service, the Marriage Service, a Thanksgiving of Women after Child-birth, Services for the Visitation and Communion of the Sick, and the Burial Service.

The fourth section contains the Psalter, the ancient hymn book of the Jewish Church, composed at various periods in its history. David was traditionally regarded as the author, but very few, if any of the Psalms are from his hand or time. The 150 Psalms are divided into units to be read at Morning and Evening Prayer during the thirty days of the month. If there are thirty-one days, those for the thirtieth are usually repeated.

Then follows the Ordinal, or services for the ordination of deacons and priests and the consecration of bishops. Here are also forms for the consecration of churches and the institution of ministers into the charge of churches.

There follows the old Catechism, still one of the most valuable summaries of Christian doctrine and a helpful thing for any child to know; and then Prayers for Family Use, which are excellent for private prayer as well. The Thirty-Nine Articles of Religion, originally set forth in 1562, are an antiquated statement of Christian doctrine, many of whose statements are of doubtful validity, and should not, in the opinion of many, be printed in the Prayer Book. This concludes

the Book of Common Prayer, one of the great literary and devotional heritages of our race. To its measured and restrained Elizabethan English is due in no small measure the beauty of Anglican worship as it exists to-day.

In 1964 the General Convention authorized "propers" for minor holy days, for trial use in parishes having frequent weekday services. These have been published in a supplementary volume, *The Collects, Epistles, and Gospels for Lesser Holy Days* (Church Pension Fund).

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CHAPTER V

THE CHURCH'S RITUAL

THE CHURCH YEAR

JUST as there is a civil calendar with its seasons and holidays, so also there is an ecclesiastical. The ecclesiastical year begins with Advent Sunday (the fourth Sunday before Christmas) and comprises nine seasons: Advent (a penitential season in preparation both for Christmas and the coming of Christ as Judge); Christmas (celebrating the birth of our Lord); Epiphany (celebrating our Lord's manifestation to all nations as typified in the coming of the Wise Men and in His baptism); Pre-Lent (an intermediate season in which to prepare for Lent); Lent (a penitential season in preparation for Easter); Easter (celebrating the resurrection of our Lord); Ascensiontide (celebrating the universalization of our Lord's ministry); Whitsuntide (celebrating the outpouring of the Holy Spirit upon the disciples); and Trinity season (commemorating the eternal mystery of God's Being). The time and length of many of these seasons are dependent upon the date of Easter, which is always the first Sunday after the full moon (computed according to an ancient reckoning) occurring after March 21st.

There are three kinds of days in the ecclesiastical year, all beginning with the letter *f*: feasts, fasts, and *f*riars. A feast is a day of rejoicing, a fast is a day of

penitence and abstinence in varying measure from food, and a feria is an ordinary day which is neither a feast nor a fast. Feasts may be either movable or immovable. A movable feast is one like Easter, which occurs on a different day of the month each year; while an immovable feast is one like Christmas, which always occurs on December 25th. A holy day is a day held sacred by the Church and may be either a feast or a fast. All Sundays of the year are feasts, being commemorations of the resurrection of our Lord, which occurred on the first day of the week.

Fasts are divided into two kinds: days of strict fasting and days when it is customary to abstain from certain kinds of foods. Of the first class there are only two days observed in the Episcopal Church: Ash Wednesday (the first day of Lent) and Good Friday (the day on which our Lord was crucified). On them it is generally customary to abstain from all food and drink from the midnight preceding until three o'clock in the afternoon, and then only to partake of such food as is necessary, and in no case to eat meat. On fast days of the second class it is usually customary to abstain from eating meat, and from having elaborate meals, and from giving parties or entertainments. Fasting, when religiously and sensibly used, can become an effective means of self-discipline which will bear spiritual fruit.

A Christian is expected to keep appropriately the Church's feasts and fasts. He is expected to attend divine worship every Sunday and on the great feasts occurring during the week (Christmas, Epiphany, Ascension, All Saints, Thanksgiving), and on such other holy days as he is able. He is expected to observe the fast days with appropriate acts of penitence, and to refrain

from work on Good Friday, and to attend Church on that day. On Christmas, Easter, and Whitsunday, after due preparation, he is expected to make his Communion, and to receive the Sacrament throughout the rest of the year with such frequency as is to him spiritually helpful.

During Advent Christians are expected to make some special religious effort in preparation for Christmas. It is an excellent time to read through one of the Gospels and to undertake some form of Christian social service. Lent is not so much a time for giving up things as it is of taking on additional religious activity. It often happens that in order to assume extra spiritual activities it is necessary to cease spending time and money on personal pleasures; but it is a silly thing merely to give up eating candy without contributing the money so saved to charity, or not to go to the theatre without at the same time attending extra Lenten services. The usual observance of Lent includes not attending or giving formal social parties; some abstinence in the matter of food and drink; frequent attendance at church services, extra Bible reading, and some extra form of Christian service activity.

Each of the seasons and holy days has a color appropriate to its meaning, taken from the five common ecclesiastical colors: white, purple, green, red, and black. White is the color of joy, and is used on the great feasts such as Christmas and Easter, and on the feasts of saints who were not martyrs. It is used also at baptisms, confirmations, marriages, and ordinations. Purple is the color of penitence, and is used during Advent and Lent. Green is the color of nature, and is used on the ordinary Sundays and ferias after Epiphany

and Trinity. Red is the color of blood, and is used on the feasts of martyrs and on Whitsunday (because of the fiery tongues which were thought to have alighted on the disciples' heads). Black is the color of mourning, and is used on Good Friday and at burials and requiems.

CHURCH BUILDINGS

The plan of a church building may be seen at its best in the Gothic cathedral. A cathedral is the mother church of a diocese in which the bishop has his *cathedra* or throne. It is divided into three main parts: the nave (or ship of salvation) in which the people sit, the choir in which the singers and ministers sit, and the sanctuary in which the high altar stands. The choir and sanctuary together form the chancel, which is divided from the nave by the chancel rail, or else by a screen. This is called a rood-screen if it bears upon it a rood (an old Anglo-Saxon word for cross). The sanctuary is divided from the choir by the communion or altar rail. The altar is a constant reminder that the way of sacrifice is the only means of approach to God. Behind the altar may be a stone or wooden reredos, often elaborately carved, or else there may hang curtains known as a dossal. Sometimes curtains, called *ridels*, extend out on both sides of the altar. The rear portion of the altar is often raised, forming a *retable* upon which the cross, candles, and flower vases are generally placed. In the Episcopal Church at each end of the retable is generally a tall candlestick. These are known as *eucharistic lights* because they are lighted only at the celebration of the Holy Communion. In the center stands a cross of various designs. If it bears upon it a *corpus*, or figure of our Lord, it is known as a *crucifix*.

There may be also on either side of the cross various candlesticks, often seven-branched, known as office lights, which are lighted at the other services besides Holy Communion. The top of the altar is generally marked with five crosses, commemorating the five wounds of our Lord, and at the time of the Holy Communion bears a fair linen cloth upon it.

In the choir the choristers sit in choir stalls and the clergy in clergy stalls, while in the nave the people sit in pews or else on what are known as cathedral chairs. In the sanctuary on the Gospel side is placed a seat for the bishop and on the Epistle side, as a rule, three seats, or *sedilia*, for the clergy. Near to the *sedilia* on the sanctuary wall is generally a small shelf or niche known as the credence table, upon which the bread-box and the cruets of wine and water for the Communion Service are placed.

In every church there is a baptismal font, often placed near the door to signify that baptism is the entrance to the Church. As baptism is symbolically the resurrection to a new life, fonts are often octagonal in shape because there are eight accounts of resurrections in the Bible.

Cathedrals are as a rule cruciform, that is, built in the shape of a cross, and with the high altar at the eastern end facing towards Jerusalem, where it was believed that the second coming of the Lord would occur, but in all likelihood placed there rather to get the morning light. The arms of the cross are known as the transepts, the nave forming the shaft, the crossing the intersection, and the apse the head of the shaft of the cross. Within the apse is the chancel, and often around the chancel there is an aisle known as an ambulatory,

off of which there may be various chapels, known as apsidal chapels, the one directly behind the high altar generally being dedicated to the Virgin and known as the Lady Chapel. Along the side aisles of the nave are often placed various chapels, and at its western end there is the narthex or vestibule.

Ordinarily parish churches conform to a large extent to this same arrangement, being always divided into the same three parts of nave, choir, sanctuary, although seldom cruciform in shape.

CHURCH SYMBOLISM

There are various symbols found in the carving and glass of churches which have come throughout the ages to stand for certain great Christian truths. The symbols of the Godhead are many, the principal ones being the triangle and trefoil representing the Trinity, the circle the eternity of God, the hand the power of God the Father, and the dove God the Holy Spirit.

The symbols of our Lord are numerous, in addition to the obvious symbols of His birth, such as the star, and of His passion, such as the cross, the whipping-post, the crown of thorns, and the nails. The α and ω (Alpha and Omega, the first and last letters of the Greek alphabet) represent Him as the beginning and end of all things. The IHX are the first three Greek letters of His Name Jesus. They also represent the Latin *Iesus Hominum Salvator* (Jesus Saviour of Men). The Chi Rho (XP) stands for Christ, being the first two Greek letters of that name. The pelican, which was supposed to feed its young with its own blood, stands for our Lord feeding men in the Holy Communion with His Body and Blood. The phoenix, which

rose again from its own ashes, symbolizes the resurrection of our Lord. He is also frequently pictured as the Good Shepherd and as the *Agnus Dei*, the Lamb of God, the Lamb frequently holding a pennon. The fish was an early symbol for Christ as ΙΧΘΥΣ, the word for fish in Greek, was regarded as being composed of the first letters of the phrase which in English means, "Jesus Christ, Son of God, Saviour." The vine symbolizes our Lord's reference to Himself as the true Vine (St. John 15:1).

The evangelists, as a rule, are pictured holding a book, and with their own appropriate symbols (taken from Ezekiel 1:10 and Revelation 4:7) beside them: the man for St. Matthew; the winged lion for St. Mark; the ox for St. Luke; and the eagle for St. John. Martyrs are generally represented with the instrument of their martyrdom; St. Paul, for instance, being pictured with a sword. Builders of cathedrals often hold a model of the cathedral in their hands. Bishops generally wear cope and mitre and hold a crozier, and archbishops a cross with a small crossbar above the usual crossbeam. St. Peter as a rule carries the two keys, the golden key of heaven and the iron key of hell.

The cross also, as well as the shield, represents faith, the anchor hope, and the heart charity or love. The crown and the palm represent the victory of the saints. The cross and the crown together symbolize the fact that in order to wear the crown it is necessary to bear the cross.

VESTMENTS

Clergymen, choir men and boys, and acolytes wear over their ordinary clothing a long gown with sleeves

known as a cassock. Its color is generally black, although in cathedral churches it is often purple (the episcopal color), and acolytes often wear red. At the choir offices (Morning and Evening Prayer) over this the clergy wear a surplice, a white linen garment reaching as a rule to the knees. Choir men and servers sometimes wear a shorter linen overgarment known as a cotta. Many clergymen wear hoods, which signify various academic degrees conferred by educational institutions, and which vary in size, shape, and color in accordance with the particular degree, faculty, and institution. Over this at choir offices clergy generally wear a black scarf, often called a tippet. At sacramental services clergy wear stoles, differing in color according to the nature of the service, or, at the Holy Communion, according to the day of the Church year.

Bishops wear over their cassocks, often purple in color, a white garment known as a rochet, and over this a black silk garment (sometimes purple or red), with white lawn sleeves and cuffs, known as a chimere. They generally wear hoods and scarves.

At the services of the Holy Communion some clergy wear the so-called eucharistic vestments over their cassocks. These consist of the amice or large linen collar; the alb, a long white gown with sleeves covering the cassock; the cincture or girdle; the stole crossed over their breast (unless a bishop, who wears his hanging straight down); the maniple (like the stole, of the color for that day) hanging from his left forearm; and over all the chasuble (sometimes of linen, but generally of silk of the color of the day), a handsomely embroidered garment. While other clergy wear simply the customary cassock, surplice, and stole.

Sometimes bishops and other clergy in processions wear copes, which are elaborately embroidered silk capes. Bishops traditionally wear mitres on ceremonial occasions and carry, or have carried before them, their pastoral staff or crozier, which is symbolic of their office of chief shepherd of God's flock, the Church.

COMMUNION LINEN AND VESSELS

The altar at a celebration of the Holy Communion is traditionally covered with three cloths. The first is the cere cloth covering the top of the altar. Over this is placed a larger white linen cloth and over that the fair linen cloth prescribed by the Prayer Book rubric.

The vessels used in administering the Holy Communion are a round plate of precious metal called a paten on which the bread, generally in the form of wafers, is placed, and a cup or chalice of like precious metal for the wine. These are placed upon the altar on the corporal, a small square of white linen placed upon the fair linen cloth. The other Communion linens are a pall (a stiffened square of linen to cover the chalice), a purificator for wiping the chalice dry after the cleansing or ablutions at the end of the service, and sometimes a linen chalice veil. The chalice and paten are brought to the altar covered by a silk veil of the color of the day on top of which rests the burse, a square pocket made of the silk of the color of the day containing the corporal. On the credence table are the two cruets of wine and water and the bread-box or ciborium.

CHURCH CUSTOMS

It is customary on entering an Episcopal church to go quietly to one's seat and kneel and say a prayer, in

which one prays for the Church, for those who minister there, for those who worship there, and for oneself that one may be strengthened and refreshed through one's worship. During the service there is a threefold general rule of posture: Sit for instruction, stand for praise, kneel for prayer. Consequently, one sits for the lessons, the announcements, the sermon, and for the Epistle in the Communion Service. One stands for the hymns, Psalms, canticles, the Creed, and, as a special mark of respect, for the Gospel in the Communion Service. One kneels, not hunches, for the prayers, confession and absolution, and the blessing.

The priest, as the representative of our Lord, stands when he gives the absolution and the blessing. In the Communion Service he faces the altar when speaking to God, and the people when speaking to them.

Many Christians, in accordance with Philippians 2:10 and as an act of reparation for the blasphemous use of our Lord's Name, bow their heads not only in the Creeds at the mention of "Jesus," but also whenever else it is spoken. People also often bow their heads at any ascription to the Trinity, such as "Glory be to the Father, and to the Son, and to the Holy Ghost," or "Praise Father, Son, and Holy Ghost," or "Holy, Holy, Holy, Lord God of hosts." Many people bow their heads to the cross, when passing before the altar or when the cross is carried in procession past them, just as men salute the flag when carried in procession, or members of the English House of Lords bow to the throne when passing it.

There are members of the Episcopal Church who like to show special reverence to our Lord's Presence in the Holy Communion by genuflecting, that is, kneel-

ing on their right knee, when the consecrated Bread and Wine are on the altar. They also like vividly to recall to themselves our Lord's Passion, and, consequently, often make the sign of the cross, touching with their right hand their forehead, breastbone, left shoulder, right shoulder. This is commonly done at the beginning and end of their private prayers, at the absolution, at the end of the creeds, at the beginning of the *Magnificat*, before the reception of the elements of the Holy Communion, at the blessing, and at grace before and after meals.

At baptisms and weddings it is the custom for the congregation to stand during the entire ceremony, and at confirmations the congregation stands until the Lord's Prayer following the actual laying-on-of-hands upon the candidates. At burials the congregation is supposed to take part in the service and to stand, sit, and kneel as it would at any other church service, even when it is held at home or in some secular building. When the committal is said indoors in connection with the rest of the service, the congregation should stand. At the end of the Burial Service it is customary for those present to remain in their places until the pall-bearers and chief mourners have left the church.

Whenever candles are lighted upon the altar or in the sanctuary the congregation is expected to remain quietly at its private prayers after the service until the last candle is extinguished. Before leaving the church one should kneel down and say a prayer asking God to bless the service that it may bring forth fruit in one's life, and that He may strengthen and protect those present and all others of His children; and, if one has received the Holy Communion, a special act of thanks-

giving should be made for the benefits which have been received through participation in it.

When a person is to receive Holy Communion he should come quietly to the communion rail; kneel down when there is room; and, with the right hand crossed over the left, receive the sacred Host into the open palm of the right hand and convey it to the mouth without handling it, and consume it without touching it with the teeth. When the minister comes with the chalice, the communicant should hold his head erect, and guide the chalice to his lips by gently taking hold of the foot, not the rim, with the right hand. It is sufficient that the Sacred Wine touch the lips. The Communion is not an act of eating or drinking, but of spiritual communion through the consecrated Bread and Wine. Gloves should be removed and veils lifted before approaching the communion rail. If there are only a few people at the rail, it is usual to wait until all have been communicated before returning to one's seat; but if there are people waiting, it is customary to return as soon as the minister administering the chalice has communicated the second person beyond one.

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CHAPTER VI

THE CHURCH'S DOCTRINE

IT IS no easy matter to summarize the Church's teaching in a few pages, but the attempt must be made, nevertheless, to state briefly some of its most fundamental beliefs.

THE DOCTRINE OF GOD

There is one God, uncreated and unchangeable, who has always existed and will always exist. His being is Spirit and His nature love, goodness, truth, and beauty. He is all-powerful and all-wise and everywhere present. God by His very nature is self-limited so that He cannot do anything that is evil, absurd, or irrational.

Within the non-numerical unity of the Godhead there are three eternal distinctions, which we name Father, Son, and Holy Spirit, and together call the Trinity. (Holy Ghost is an older form of the name Holy Spirit, coming from the Anglo-Saxon *Halig Gast*, which means Holy Spirit.) These distinctions correspond to three eternal activities of God, those of creation, redemption, and sanctification. They are called Persons, but the word has a special technical meaning, not that generally given to it in ordinary conversation, and it in no way implies that there are three distinctive personalities within the Godhead.

GOD THE FATHER

God the Father started the process by which the entire universe, including man, is still being created. The Church is not committed to any theory of the exact way in which God creates, but only to the fact that He, and He alone, is Creator. Not only does God create, but He also sustains, provides for, watches over, and cares for that which He has created. This is known as the Providence of God. As a Father God rules His creation, and through discipline trains His children.

GOD THE SON

God the Son, the Second Person of the Trinity, became Man in the Person of Jesus Christ; God Himself starting the process by which He was born as a Man among men of the Virgin Mary. God became Man, in order that men might become like God. In the one Person of Jesus Christ there were both a complete divine and a complete human nature, united from then on inseparably and without mixture or confusion, so that Jesus Christ is both perfect God and perfect Man. Through His life of perfect obedience to God's will, culminating in His death upon the cross, He made atonement for the sins of men and showed them how they might break the power of sin over their lives and attain unto the righteousness of God.

Not only is Christ our Redeemer, but He is also the Revelation of God's Love, the Word or *Logos*, the Revealer of what God is like and what God wants man to be like. In Him we see the divine life humanly lived and human life divinely lived. He is not only the Founder, but also the Head of the Christian Church,

the Lord and Master to whom Christians owe obedience, love, and devotion.

GOD THE HOLY SPIRIT

If one were to translate God the Holy Spirit, the Third Person of the Trinity, into modern terms, the nearest equivalent would be the Mind of God. He it is who acts upon men's minds, inspiring them to good, warning them from evil, giving them creative ability, guiding them, and leading them more and more into the way of holiness; in other words, He is the Sanctifier. He is not conscience, which is merely man's mind acting in moral judgment, but He is the Educator of conscience.

THE DOCTRINE OF SALVATION

Man is born with a free will of his own into an imperfect world with natural instincts which, when not controlled and sanctified, lead to sin. Sin is the conscious choosing of the worse of two alternatives, disobedience to the will of God, the failure to rise to the possibilities within one. Sin erects a barrier between men and God and hinders the free and full communication with Him in prayer. Through the atonement made on the cross by Christ it is possible for man to obtain the forgiveness of his sins when he repents and to obtain, besides, the power to conquer sin and live a life in communion with God, which is the real meaning of salvation. Salvation is being saved not only from sin but also being saved unto righteousness. God in His infinite mercy treats those who pledge themselves to Him in baptism and seriously attempt to live according to His will as saved, although they have not as yet attained that state of full surrender and communion

with Him. This is what is called in theological language justification by faith. Salvation is a present fact, and one which can always be gained or lost as long as man has free will.

THE DOCTRINE OF EVIL

Philosophers of all ages, religions, and climes have grappled with the problem of evil and its reconciliation with the belief in an all-powerful God who is at the same time both good and loving. Our Lord contributed no philosophical explanation to the solution of this problem, but He did, however, show us how to act in the face of the problem and how to conquer it. There are, consequently, certain things which can be said which partly explain it. No evil from outside can really harm a man except as he himself lets it do so. The evil that harms a man is not what Nature or others may do to him, but that evil which he himself does. The doctrine of free will presupposes that goodness is not a passive state, or freedom from sin, but an active state, a performance of good in face of the possibility of not doing it, which is sin or evil. Out of every evil, good can be brought and generally has been. As neither man nor the world has reached perfection, evil is in some way connected with the process of creation. God does not work any special favors or punishments either to exempt from, or to afflict with evil any particular person or group of persons. The goodness of one's life is no protection from physical evil, or temptation to moral evil, although it can ward off the effects of evil upon one's own character. Our Lord taught us to triumph over evil instead of letting evil triumph over us, and it is within the power of any individual who relies upon the power of God to do likewise.

THE DOCTRINE OF THE CHURCH

The Church technically consists of all who have been baptized with water in the Name of the Trinity. It is the Body of Christ made up of members of varying gifts, all acknowledging Jesus Christ as the divine Lord of their life. Not only in its members individually, but also in the Church corporately, dwells the Holy Spirit, giving to the Church its life, and leading it and its members into all truth. The Church has been traditionally divided into the Church Militant here on earth fighting the battle against sin, the Church Expectant in the intermediate state, and the Church Triumphant in heaven. In more modern terms the Church is one in the Lord, and her members have their fellowship with one another, both in this life and in the life to come, through their fellowship with the one Lord, their possession of the one Spirit, and their common brotherhood as children of the one Father of all.

The Church exists to continue the work which Christ began upon earth, to hold up before men the revelation of God made through Jesus Christ, and to help men to attain unto the quality of life which God intended for them. Its corporate life is regulated and preserved through a validly appointed ministry in succession to the original apostles. Its members are strengthened and helped forward in their struggle to become Christlike through its sacraments, which are the channels of God's spiritually uplifting influence on the lives of men.

THE DOCTRINE OF THE LAST THINGS

God wills that all men should become like His Son Jesus Christ in the moral and spiritual quality of their

lives; that they should live in communion with Him, in other words, that they should live eternally. Consequently, such a life is independent of time or space. Modern Christians generally believe that there are two realms of man's existence: the first one on this earth in which he dwells in a material body of flesh and blood; and the second one, which is entered through the portal of death, a spiritual realm in which man has a spiritual body fitted to the needs of such an existence and where he is set free from the limitations of time and space. This implies that the spirits of those we love who have gone before are ever present with us wherever we are.

In the next world man is set free not only from the pain of the mortal body he possesses here, but from its needs such as food and drink; and all human distinctions based on wealth, social position, or physical prowess cease to exist. Death does not, however, end man's opportunity to progress morally and spiritually. The good and the bad are alike together in the next world as they are here, and yet there is a vast separation between them in the quality of their lives. They are living on different planes of existence. One is living in heaven, that is, with God and sharing the joys attendant upon so doing; another is living apart from Him and partaking of the misery attendant upon separation from Him. As for the judgment, that is a present thing. Our Lord is Judge in that His life is the standard by which our lives are judged, and whenever we compare our lives with His we are thereby judged. The Church, still patiently awaiting the final consummation of all things in Christ, does look forward to a time both in this world and in the next in which the

power of sin shall grow less and less and the influence of God's love, or grace, increasingly greater, until at last all men shall attain unto the stature of Christ, which is eternal salvation.

THE CREEDS

The principal beliefs of the Church are summed up in its three great historical creeds: Apostles', Nicene, and Athanasian. The American Church has omitted the Athanasian Creed from its Prayer Book on account of the strangeness of some of its language, but it has in nowise repudiated the doctrine of the Trinity contained therein.

The Apostles' Creed

The Apostles' Creed in the middle ages was regarded as having been composed by the Twelve Apostles, and hence its name. It certainly does contain apostolic teaching, but its formation was a matter of considerable time. It arose in the Church of Rome about 140 as a statement of belief recited by the candidate at his baptism. It attained its final form in the eighth century, being added to from time to time as various false beliefs or heresies arose in the Church in opposing which it was necessary for the Church to formulate its own beliefs. It is divided into twelve clauses, arranged in three sections, each having to do with One of the Persons of the Trinity.

I believe in. Belief means an opinion upon which one is willing to act. It differs from knowledge in that one may have no actual first-hand experience of its truth or falsity. "Belief in," however, means in addition "trust in" and "surrender to in obedience."

God the Father. God is the loving Father of all men with a personal interest in everything concerning each of His children. He is not a benevolent papa, a kindly Santa Claus, but One who loves them enough to will only what is best for them, and not just what they may happen to want.

Almighty. Although God is omnipotent, He can act only in accordance with His nature which is loving, rational, and beautiful. Therefore to our great benefit God cannot do anything evil, absurd, contradictory, or ugly.

Maker of heaven and earth. God, the Uncreated, is the Creator of all else that exists.

And in Jesus Christ. The beginning of the second section. Jesus was the personal name of our Lord. It is the Greek form of the Hebrew name Joshua and was considered in the first century A.D. to mean "Yahweh saves," although the original meaning of the name is a matter of dispute. Christ comes from a Greek word used to translate the Hebrew word *Messiah*, which means "Anointed One." Originally it referred to Jesus' office as God's special Representative upon earth, but soon it became used as a proper name as well.

His only Son. God's only Son in a metaphysical sense as a Person of the Trinity. In a different sense all Christians are sons of God by adoption in baptism.

Our Lord. Jesus is the Lord and Master of every Christian's life. In baptism we surrender ourselves to Him as slaves and are raised by Him to be His friends and companions on the way of life.

Who was conceived by the Holy Ghost, Born of the Virgin Mary. The doctrine of the Incarnation and virgin birth of our Lord, which means that when God

determined in the fullness of time to become Man, He Himself started the process by which He did.

Suffered under Pontius Pilate. The historical statement of the Passion or suffering which our Lord endured under Pontius Pilate, the Roman procurator of Judæa from 26-36.

Was crucified, dead, and buried. He was put to death on a cross.

He descended into hell. Hell is a bad translation here, as what is meant is not the place of torment, but the intermediate state. The Jews and early Christians believed that when a person died his body lay in the grave and his soul went to an intermediate state where it merely existed, and at the last day his soul and body were reunited, and he was raised up to stand before the judgment-seat, and there sentenced according to his life on earth to an eternal existence of joy in heaven or of punishment in hell. It was thought that our Lord, during the period His body lay in the tomb, preached in the intermediate state to the spirits of those who had died before Him and offered them the opportunity of salvation.

The third day he rose again from the dead. In accordance with Jewish and Roman reckoning the day from which the reckoning is made is counted in as the first day. In what form our Lord rose from the dead cannot be known now with any certainty. The essential truth behind this clause is that our Lord convinced His disciples of the fact that He had overcome death and was alive.

He ascended into heaven. From a modern point of view the truth underlying the clause is that our Lord's resurrection appearances ceased and that His ministry,

instead of being a local Palestinian one, became universal.

And sitteth on the right hand of God the Father Almighty. The language is metaphorical and was never at any time meant to be taken literally. It is a figurative way of saying that our Lord occupies the place of honor in the Presence of God.

From thence he shall come to judge the quick and the dead. This clause refers to the belief that our Lord was going to return in glory from heaven to judge the living and the dead at the last day. Modern Christians, although not expecting His second coming in the near future, do believe that He comes in judgment into each heart both in this and in the next world, and that He is both our Judge and our Standard of judgment.

I believe in the Holy Ghost. The beginning of the third section, having to do with the Holy Spirit and His work. It is quite irreverent to refer to the Holy Spirit as "It," for He is just as personal as the other two Persons of the Trinity.

The holy Catholic Church. Not the Roman Catholic Church as some think. The word "catholic" comes from a Greek word meaning "universal." The clause means that one believes that our Lord founded a universal assembly of men to be set apart unto righteousness to carry on His work in the world.

The Communion of Saints. This means the fellowship of Christians with one another through their possession of the one Spirit and their fellowship with Christ. It applies not only to this world, but also to the next. All Christians are one in Him.

The Forgiveness of sins. Without which belief we should be of all men most miserable, for if God always

held our sins against us, no man could be saved. Before God, however, will forgive our sins, it is necessary for us to repent. Repentance involves five steps. Attrition, regret that we sinned or were caught or were punished; Contrition, sorrow that we committed the sin itself with a hatred of it; Confession, acknowledgment both to God and to men that we have sinned; Satisfaction, a repairing, insofar as it is possible, of the damage caused by our sin; Amendment, which involves a change of mind and heart and will, so that what formerly was thought to be all right is now realized to be wrong, and we begin to practice the opposite virtue. When this occurs, God at once forgives us. Forgiveness is quite a different thing from the remission of the punishment for sin or the rectification of the consequences of sin, which, in this life, are under the control of human wills and natural laws and may last long after one has been forgiven by God.

The Resurrection of the body: And the Life everlasting. Amen. It was formerly believed that at the last day man's soul, which had been sojourning in the intermediate state, would be reunited with his body which would be miraculously raised from the grave to contain it. But to modern Christians these two clauses mean that man is immortal; that death is not the end but a new beginning; that in the next world there is a continuity of personality with this; and that men will possess spiritual bodies, by which their personalities will be recognizable as belonging to them.

The Nicene Creed

At the first general council of the Church called by the Roman Emperor Constantine in 325 at the city of

Nicæa in Asia Minor, a creed was drawn up to assert the essential Deity of our Lord. At the second general council held in 381 at Constantinople it was further elaborated, and, later still, slight additions were made. This creed in the Episcopal Church is, as a general rule, recited in the Communion Service.

I believe in one God the Father Almighty, Maker of heaven and earth, And of all things visible and invisible. The invisible things refer historically to angelic spirits.

And in one Lord Jesus Christ, the only-begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of very God; Begotten, not made. This creed is in the second section extremely metaphysical. It means that the Second Person of the Trinity is not a created being, but One eternally begotten of the Father who is the Source of the Godhead. He is truly God of truly God and has always existed. He is the Light of the world, that is, the One through whom the world receives its knowledge or illumination of divine truth.

Being of one substance with the Father. It was over this clause that the great Arian controversy raged. The Son shares in the same divine essence of Deity as does the Father. As the Father is God so also is the Son God, and yet there are not two Gods but one.

By whom all things were made. The "whom" refers to the Son, who is the Agent of the Father in creation. The "by" is a bad translation and should be rendered "through." The Father was thought to have created through the intermediate agency of the Son.

Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost

of the Virgin Mary, And was made man. Herein is contained the great doctrine of the Incarnation, that is, of God's taking human flesh and becoming Man to save men from their sins and to raise them to the moral likeness of God.

And was crucified also for us under Pontius Pilate; He suffered and was buried. The statement of Christ's Passion.

And the third day he rose again according to the Scriptures. That is, as predicted in the Jewish Old Testament. It, of course, was not written to predict the exact events of the life of Jesus Christ, although the early Christians believed that these were there foretold. They had difficulty in finding verses about the three-day resurrection. Hosea 6:2 is the one most often cited.

And ascended into heaven, And sitteth on the right hand of the Father: And he shall come again, with glory, to judge both the quick and the dead; Whose kingdom shall have no end. The "whose" refers to Christ, whose Kingdom is everlasting.

And I believe in the Holy Ghost, The Lord, and Giver of Life. The Holy Spirit is not only the Source or Giver of the spiritual life, but also its Lord and Ruler. He is the Guide of the Church, continually enriching and enlarging its comprehension of the divine Truth, and hence of the divine Life.

Who proceedeth from the Father and the Son. The original creed did not have the words "and the Son." These were added later in the West. The Church in the East objected and withdrew from communion with the Western Church on this account. It is a metaphysical question about which the Church has no real

knowledge. It is probably nearer the truth to say that the Spirit proceeds from the Father through the Son. However, both statements assert the same fact that the Spirit is divine in origin and is God.

Who with the Father and the Son together is worshipped and glorified. A statement that all three Persons of the Trinity are alike in honor and equally to be worshipped.

Who speak by the Prophets. Originally meaning the prophets of Judaism, it is now seen to mean that the Holy Spirit is the Inspirer of all the great prophets of the human race whether Jewish, Christian, or heathen. A prophet is one inspired to speak forth the will of God for his own generation, and does not mean here someone who predicts the future.

And I believe one Catholic and Apostolic Church. For some unknown reason the English translation omitted the word "holy" after "one," which is in the Greek original. Unity, sanctity, catholicity, and apostolicity are the four notes or characteristics of the Church which our Lord founded.

I acknowledge one Baptism for the remission of sins. There is only one Christian baptism, that with water in the Name of the Trinity, and whoever comes to baptism repenting of his former sins receives thereby the seal of God's forgiveness of those sins.

And I look for the Resurrection of the dead: And the Life of the world to come. Amen. In modern thought one does not look for a resurrection, but an immediate passage into a spiritual world in which there is continuity of memory and of personality, and where one will live forever.

These creeds, if written today, would be expressed in different language, for man's whole outlook on the world has changed. Hence it is necessary to go behind their language and forms of thought to the truth which they were attempting to express, and to translate that truth into modern conceptions of the universe. The Church is a living thing, and it is essential to be loyal not to its past, but to its present in which we live.

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CHAPTER VII

THE CHURCH'S MORAL LAW

THE Church's moral law is summed up in the great saying of our Lord in which He combined two well-known verses from the Jewish Law—Deuteronomy 6:5 and Leviticus 19:18: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets" (St. Matthew 22:37-40).

All Christian moral and religious teaching is but a commentary on these two fundamental principles that man is called upon to love God and to love his fellow men. One is called upon to love God first of all and to place Him first, but it is impossible to love God without loving one's fellow men at the same time.

This means that the standard of moral judgment of the thoughts, words, and deeds of men is whether or not they are loving. No thought, word, or action which cannot fulfil that qualification is Christian. Our Lord left no detailed enactments for the government of human life, but simply these fundamental principles which He gave to men to apply for themselves to the particular problems which they meet in the daily life of their own generations. He imparted not so much a

set of laws for living, as a responsibility towards life.

It has often been thought that the Ten Commandments are the rules of Christian conduct. As a matter of fact they are even below the level of the best Jewish moral teaching, for they represent the Jewish ethical standards of about the seventh century B.C. The Jews originally believed that they were given by God to Moses on Mount Sinai, but in reality they date from various periods, mostly later than the time of Moses. It is only by fulfilling them, that is, filling them full of Christian meaning, that they become valuable for Christian use today. Our Lord did this when He spoke of a person being angry at another, that is, wishing him harm, as breaking the sixth commandment; or a person planning in his mind to have intercourse with a woman not his wife, as breaking the seventh commandment. A person who breaks any of the commandments (except the fourth) is certainly sinning grievously, but one could keep all of them and yet be very far from being a Christian. They are not Christianly invalid, but Christianly insufficient.

The Ten Commandments are found in slightly variant forms in two places in the Bible: Exodus 20:3-17 and Deuteronomy 5:7-21. The version used in the Prayer Book is taken from Exodus according to the translation known as the Great Bible of 1540, instead of from the Authorized Version of 1611, which is the one usually read in Churches.

THE TEN COMMANDMENTS

I. *Thou shalt have none other gods but me.* This was not originally a monotheistic statement, but a monolatrous, that is, there were other gods besides

Yahweh (the Name of Israel's God), but the Israelites were to worship and have to do with only Him. Christians today are to see that they have no other gods but God; that parents, friends, wealth, social position, pleasures, business, or worldly success do not come before Him.

II. *Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them; for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.* This commandment forbids idolatry of all kinds: the making of images of the heavenly bodies, earthly creatures, or marine life, and treating them as gods; and the worshipping of images after they are made. Christians must likewise see that they do not idolize material things.

III. *Thou shalt not take the Name of the LORD thy God in vain; for the LORD will not hold him guiltless, that taketh his Name in vain.* Originally forbidding the using of Yahweh's Name in an oath which was not kept, and warning that He would punish any who did so, to a Christian it forbids, first of all, blasphemy, which is the irreverent use of the Name of the Deity. Not only is blasphemy a sin itself, but far worse, it indicates a frame of mind which is indifferent, if not actually hostile to God, and which has little or no love for Him. A person does not use the names of those he loves, parents or friends, in indecent or frivolous ways, and neither do those who truly love God. Sec-

ondly, it forbids cursing. Our Lord taught us to bless men when we are cursed, and to wish all men well. Cursing is not only evil for the words used, but even more for the thought behind the words. Thirdly, it forbids indecent conversation or lewd jokes of any sort. Fourthly, it forbids profanity. There are, however, certain expressions which are more unconventional than sinful. But a Christian seeks never to give offense, and so he will not use them as long as social convention is against them.

IV. *Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.* This commandment refers to Saturday and has nothing to do with the Christian Sunday or first day of the week. Every day is sacred to God. Anything which is right to do on Monday is also right, although not always advisable, to do on Sunday; and anything which is wrong to do on Sunday is wrong to do on any other day of the week. With God there is no demand for a blue Sabbath. However, Christians who do not find it convenient to attend the daily worship of God in those churches which have it, are expected to attend His worship on Sunday and to support the services of His Church. Furthermore, Christians who have a day of rest for themselves will seek to see that all their brethren have

one as well. And also most Christians, although God has never commanded it, will wish to show special reverence to the day of His resurrection by voluntarily refraining from certain activities which they do on other days. Even though dancing, card playing, parties, athletics, the theatre, amusements, and business are not sinful on Sunday, yet most Christians will refrain from participating in them on that day as a voluntary offering of respect on their part to God.

V. *Honour thy father and thy mother; that thy days may be long in the land which the Lord thy God giveth thee.* Respect for one's parents and elders was a cardinal requirement of Judaism. Courtesy is still today a fundamental Christian virtue, and it is nowhere more truly shown than to one's parents. Furthermore, because a ruler has from ancient times been regarded as the father of his people, obedience to lawful authority is also considered as enjoined by this commandment.

VI. *Thou shalt do no murder.* This commandment, as our Lord explained, forbids, from a Christian point of view, the wishing or doing of harm in any way to anyone. Not only does it forbid man to take another's physical life, but also to hinder or thwart anyone in the full enjoyment of the spiritual life which God intends him to have.

VII. *Thou shalt not commit adultery.* Adultery means to have sexual intercourse with a person married to someone other than oneself. From a Christian point of view this commandment is much more extensive and forbids sexual impurity of any kind in thought, word, or deed. The mind has control of the body, and whoever keeps his mind pure will keep his

body pure. In order to keep the mind pure it is necessary to lead a normal, healthy, self-controlled life, taking proper exercise and not overindulging in food or drink. It is also necessary to avoid those things which incite the mind to lust: filthy conversation, indecent books, lewd pictures or plays, suggestive surroundings. One cannot play with fire without getting burnt, and the prudent man, recognizing the strong desires of the flesh, avoids inflaming them. This does not mean that it is wrong to be curious about the sexual facts of life or that one should not have full knowledge of them; quite the contrary, they are facts which everyone should know. But it does mean that the Christian should treat sex as a sacred thing and consecrate his sexual instincts to the purpose for which God intended them, the complete union of man and wife into one, and the procreation of children to be raised up as children of God.

VIII. *Thou shalt not steal.* This forbids the unlawful appropriation of that which is not one's own. It includes not only theft, but embezzlement, extortion, fraudulent appropriation of all kinds, borrowing and not returning, the wasting of other people's time, and the stealing of their good name and reputation.

IX. *Thou shalt not bear false witness against thy neighbour.* From a Christian point of view this forbids dishonesty of all kinds. To be dishonest is not to say what is not so, a thing which all men have, through ignorance, been continually doing from the very beginning, but to attempt to deceive for unworthy motives. It is deception for one's own advantage or for malicious purposes that is forbidden.

X. *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.* From an ethical point of view this is the most advanced of all the commandments, as it has chiefly to do with an interior state of mind. Coveting means to want something for yourself which would deprive someone else of it. It is not wrong of itself to want an automobile just like that of Mr. X so that you both have one; but it is wrong to want Mr. X's automobile so that you will have it and he will have none.

As is easily seen, these Ten Commandments are chiefly negative; they deal with only a few sins, and those chiefly individualistic, and they have nothing to say about the positive duties of men, or of their collective obligations, or social sins. They are by all means to be observed, but, much more than that, the Christian is to seek to live in communion with God, which means to become morally like unto Him, and that requires him to wish all men well. A Christian, furthermore, is humble; he forgets himself and remembers God. And at all times and in all places he is called upon to put God first, his fellow men second, and himself last.

The Christian virtues are more properly found in such sayings as that of St. Paul (Galatians 5:22,23): "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"; or of our Lord, especially in the Sermon on the Mount. The so-called Beatitudes, contained therein (St. Matthew 5:3-10) are an excellent catalogue of Christian virtues, and testify to the spiritual joy which is the characteristic of those who lead a Christian life.

THE BEATITUDES

Blessed are the poor in spirit: for theirs is the kingdom of heaven. Spiritually happy are the humble in mind: for in them does God reign. The first beatitude teaches the virtue of humility, one of the distinctive ethical characteristics of Christianity. It is only in the humble-minded that God can effect His will.

Blessed are they that mourn: for they shall be comforted. Spiritually happy are those who mourn because there is evil; for they shall be strengthened to bear it. Those sensitive to the evil and sorrow of life will be given power to triumph over it.

Blessed are the meek: for they shall inherit the earth. Spiritually happy are those who are free from self-will and resentment: for they shall receive the good things which God has prepared for them. The first beatitude has to do primarily with man's attitude toward God; this one with his attitude toward men. A not unhappy interpretation of "meek" here would be "good-natured."

Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Spiritually happy are those who intensely desire to be righteous: for their wish shall be satisfied. It is only those who really desire to become good who do become good.

Blessed are the merciful: for they shall obtain mercy. Spiritually happy are those who are compassionate and forbearing towards those in their power without claim upon them: for they shall obtain like treatment from God. God forgives only those who themselves have a forgiving spirit.

Blessed are the pure in heart: for they shall see God.

Spiritually happy are the single-minded: for so shall they know God. It is only as men have minds free from any defilement, corruption, or adulteration of evil that they are able completely to know God, to comprehend His will, to enter into full communion with Him. This beatitude is one of the most beautiful expressions of the goal of the Christian life.

Blessed are the peacemakers: for they shall be called the children of God. Spiritually happy are those who promote peace and prosperity among men: for in so doing they become like God. Peace, in Hebrew thought, not only denoted freedom from strife, but also included all the blessings of life. The peacemakers are those who promote the general welfare of mankind.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Spiritually happy are the righteous, even when persecuted: for in them does God reign. As long as one is in communion with God, as is the case when one does His will, nothing which the world can do to one matters. The joy of Christian martyrs has always been a great mystery to their tormentors, for they have no comprehension of what it means to live in God.

A Christian is bidden not only to practice virtue and to conquer sin in his own life, but in that of the world as well, particularly as it is now manifested in the economic and international relationships of men. He is called upon to perform the difficult task of hating sin, but loving sinners.

Sin has been variously defined. Theologically, it is disobedience to the will of God—anything which separates man from Him; morally, it is a failure to rise to the best that is in one—a choosing of the lower of two

alternatives. Sins are traditionally divided into venial and mortal. Venial sins are those which are readily pardonable; while mortal sins are those of a grave nature which bring spiritual death to the soul. One can sin by omitting to do good, just as much as by doing evil.

Temptation, however, is not sin, no matter how frequently it may recur. But if a person dwells with pleasure on the temptation in his mind, or mentally performs the act to which he is tempted, although he does not do so by word or deed, he has nevertheless sinned, and, in addition, done himself psychological harm.

In order effectively to combat sin and to pursue virtue, it is necessary to have a rule of life and to keep it. The rule should be simple, but definite. It should include such things as regular times for praying, Bible reading, attending church, and receiving the Holy Communion. It should also have to do with one's daily habits, the spending of one's money, the use of one's leisure time, and Christian service activities in which one engages. But a rule of life is of itself not enough, for without the grace of perseverance little can be accomplished in this world. Consequently, a Christian must continually pray that God may grant him to persevere unto the end in the high calling to which he has been dedicated of service and friendship with Christ in His work in the world.

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CHAPTER VIII

THE CHURCH'S PRAYER LIFE

A CHRISTIAN is etymologically one who belongs to Christ—one who has given his life to Him to be used and to be made according as God wills. Consequently, it is necessary to be in communication with God in order both to find out what God would have one do with one's life, and also to receive the divine power and strength without which the task could not be accomplished. And prayer is the means by which both of these are done.

To the popular mind, prayer is a series of petitions recited to God attempting to bend His will to that of the person praying, and which God is honor-bound to fulfil if it is "in accordance with His will." But prayer is no such thing at all! Since God has conferred free will upon men it is no longer possible for Him to accomplish anything with or through them without their consent. No matter how insistently God may knock at the door of men's hearts, that door can only be opened from within by themselves. And prayer is the means by which man voluntarily makes contact with the wisdom and power of God and opens up the channels through which the divine grace may flow into his life. Prayer is, then, not an attempt to conform God to man's scheme of things, but the means of adjusting man's life to God's plan for him.

Now prayer is something independent of time, place, or bodily position, and the lives of the greatest saints have been "one long-continued prayer"; but with the ordinary man and woman it helps, at first, to have regular times of praying, and to find a quiet place where one can be alone and unobserved, and where one can assume a kneeling attitude. The large majority of Christians are accustomed to say their prayers at night before going to bed. By that they generally mean reciting the Lord's Prayer and some other prayers they have learned, along with a list of people to be blessed and protected. But, as can be seen, this is a very inadequate conception of prayer, and the ending of the day is not nearly so appropriate a time as the beginning.

For the ordinary Christian who has not advanced far in the art of prayer some such scheme as the following should prove helpful. In the morning after being fully washed and dressed, let him kneel down quietly by himself and keep first of all a minute of silence or waiting, and then begin to make acts of recollection. By that is meant to call to mind the kind of God to whom one is speaking. "O God of love, who dost love me with a greater love than I can either know or understand." "O heavenly Father, who dost will only that which is good for all Thy children," etc. This should be followed by an act of dedication of one's life to God for that day, a consecration of one's thoughts and words and deeds to His service. Then the events of the day as known should be gone over with God, the duties and the people with whom one will come into contact should be talked over with Him, and His guidance sought as to what is best to do, and the strength requested to follow His guidance. And

after this come intercessions, the peoples and causes which one carries in one's heart and has on one's mind. Afterwards one's personal needs of spiritual development should be brought before God and definite acts of righteousness along those lines determined upon for that day. And then should come the listening-time of prayer, the time when man is still and God speaks, the most important time of all prayer. And it is then that God will not only guide one in the events confronting one that day, but will suggest ways in which the person praying can himself help the persons and causes for which he has interceded, and by which he can also attain the spiritual progress he has petitioned.

Before each meal one should ask God's blessing on His gifts of food, and after each meal thank Him for those gifts. In the modern world this may often have to be done silently and unobtrusively, but there is no reason for its omission. Christians will also learn throughout the day to turn to God in short silent prayer or thanksgiving, as the occasion arises. Many pause at noon each day to recollect not only the morning past, but the afternoon and evening to come, and to pray for the spread of God's Kingdom in the world.

The prayers at night also should begin with a silence, and then acts of recollection. This should be followed by a review of one's thoughts, words, and actions during the day in the light of God's Presence and a confession of one's sins and failings before Him. The confession should be definite and specific, and should avoid any attempt to excuse oneself. God Himself knows better than man does what allowances should be made. Next should come a recital of the things for which one has to be thankful throughout the day, and

an outpouring of the heart in gratitude to God for His many blessings. It should not be forgotten that gratitude to God should be just as great for the continuing blessings of life, such as shelter, food, clothing, health, parents, friends, as for any special or unusual attainments, protection, or gifts of that one day. Afterwards should come intercessions and, as they increase in number, it is sometimes well to group them around various large topics, and to assign a particular day to each. These should naturally include not only those who pray for one, but also all for whom one ought to pray, as well as for all those who have no one to pray for them. Following this one's own needs should be made known, not to inform God, but to dedicate one's will to Him that He may aid one. Then, after ending with a commendation of oneself and all men unto His love, and an ascription of praise to Him, one says *Amen*, so be it.

Prayer, when conceived in such terms, can become an occasion of joyous fellowship with One we love, and the means whereby our lives grow like unto His and we meet the problems of life in His strength and look out upon the world through His all-loving eyes. Perseverance in prayer is the measure of our real desire for that for which we pray.

What has been said, of course, applies equally to public prayer; only there the expressions must be more general and more formal in order to cover the needs and desires of all sorts and conditions of men. Public prayer is a corporate expression of the Church's dependence upon God, a dedication of the lives of its members both individually and collectively to His service, and an opening up of the corporate mind and life of the Christian community, that it may be filled with

His wisdom and supplied with His strength; as well as a knitting of men together in brotherhood in the fellowship of the one Spirit.

THE LORD'S PRAYER

In answer to a request of His disciples our Lord gave them a model prayer which soon became known as the Lord's Prayer, and has been in constant use ever since. In its original Aramaic form it probably ran something like this: "Father, hallowed be Thy Name, Thy Kingdom come. Give us our bread day by day. And forgive us our sins, as we also forgive everyone who sins against us. And let us not yield to temptation." It was translated into Greek and expanded and altered slightly in usage, and a doxology appended to it. In its present form it is divided into four parts: the address; petitions concerning God; petitions concerning man; and the doxology.

The Lord's Prayer is found in the Bible in two variant forms: St. Matthew 6:9-13 and St. Luke 11:2-4. The version used in the Prayer Book is a very early one, dating from before the sixteenth-century English translations of the Bible. The American Prayer Book has slightly modernized the phraseology.

Our Father. In these two words are contained two of the great doctrines of Christianity: the Fatherhood of God and the Brotherhood of Man. The Lord's Prayer is addressed to a God whom our Lord taught us is a loving Father. One must not, however, think of God as solely masculine. Certainly there is embraced as well within the Godhead all of those great qualities which we associate with the term motherhood (*cf.* Isaiah 66:13). The prayer is an unselfish one through-

out; it asks that all men may share in that which is petitioned.

Who art in heaven. Heaven is not a locality but a state of life—the state of life in which God dwells, the quality of life which emanates from and surrounds His Presence. Although we stand in the intimate relationship to God of child to parent, yet He is at the same time above and beyond us. This phrase lifts our thoughts from the temporal to the eternal, from the material to the spiritual.

Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. These three clauses go together, and the phrase “on earth as it is in heaven” goes with each of them. When God’s will is done, then is His Kingdom or rule come in that individual, and His Name held holy. “Name” in Hebrew usage is a metonym for God. “Hallowed” means to treat as holy or sacred. “Kingdom” really means here “kingship,” or “rule,” or “reign.” So the clauses taken together are a petition that God’s will may be done and so His rule established and He Himself properly worshipped by faithful service. It should be noted that the first concern of the Lord’s Prayer is with God, His worship, rule, and purposes. He comes before all else.

Give us this day our daily bread. The exact meaning of the Greek word translated “daily” is not certain, but it probably means “next.” The clause is a petition that each day we may be given the food for our next meal. It is a request for the necessities of life as they are actually needed, not for a superfluity or for luxuries. It asks God that all men may be supplied alike with these necessities, and a Christian who truly prays this prayer will do his part to see that they are. He

will not desire more for himself than others, nor more than is actually necessary for his needs, realizing that a man's needs are a quite different thing from his desires. Furthermore, this petition acknowledges our dependence upon God who is the Giver of all good gifts. It marks the beginning of the third section of the prayer.

And forgive us our trespasses, As we forgive those who trespass against us. A more literal translation of the Greek, which is found in the Authorized Version of the Bible, runs: "And forgive us our debts, as we forgive our debtors." Both of these mean: "And forgive us our sins as we forgive those who sin against us." In the first case sin is looked upon as a trespass into forbidden territory; in the second, which is a common Jewish view, man is looked upon as owing God perfect obedience, and every time he disobeys Him he is in debt to God for that obedience which he did not pay. The petition is a plea for mercy, but at the same time it is recognized that God cannot forgive man until man forgives his fellow men, for God only forgives man when he repents, and as long as he is nourishing ill in his heart toward someone else, he is not repentant. Man is neither required nor expected to forgive his fellow men until they do repent. What is required is the willingness to forgive others upon their repentance, an absence of all thought of revenge, and an attitude of loving goodwill towards all men at all times.

And lead us not into temptation. This clause has puzzled interpreters from the earliest times, because it is only through meeting and overcoming temptation that man is able to become good, the Christian character built up, and righteousness attained. Many think that

the Greek is a mistranslation of the original Aramaic spoken by our Lord and that the clause should read: "And let us not yield to temptation." A few, less probably, consider it a petition to be delivered from the fiery trial and woes which at that time were expected to precede the end of the world. While others, who accept the words as they stand, take them closely with the following words and paraphrase in some such way as this: "Knowing we are weak, lead us not into temptation, lest we fall; but if we do meet with temptation, strengthen us so that we are delivered from falling into evil."

But deliver us from evil. Or perhaps from the evil one or devil. Christians at that time believed in evil as well as good spirits. Modern Christians do not believe in a personal devil, but they do just as earnestly pray that all men may be delivered from both moral and physical evil. The two clauses together form a petition for spiritual strength. This is the original ending of the Lord's Prayer, and at this point it ends in the Roman Church, and in our own Prayer Book when used on penitential and sorrowful occasions.

For thine is the kingdom, and the power, and the glory, for ever and ever. Amen. This is a doxology, or ascription of praise to the Deity, added to the prayer by the early Church, just as still today such a doxology is added at the end when the Psalms or canticles are said. Here it is man's acknowledgment that God's rule, power, and praise are eternal. "Amen" is a Hebrew word meaning "so be it." It is the congregation's solemn asseveration that they earnestly pray that the prayers may be granted which not only they themselves say, but which also the minister says for them. One

should always audibly say "Amen" at the end of every prayer, for the worship of the Episcopal Church is congregational, and this marks the participation of the congregation in those prayers said for them by the person representing them, called the parson.

The Lord's Prayer was given to men as a model, not as a magical formula, and due to its great familiarity and frequent use, it is necessary for men to say it slowly, thoughtfully, and reverently in order to make its petitions one's own desires. It is well in saying it privately to pause after each clause and to consider its significance for the specific problems of one's own life and that of the world around one. By so doing one more fully enters into the mind of the Lord, and grows into closer communion with the God whom He taught men to call their Father.

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CHAPTER IX

THE CHURCH'S SACRAMENTS

A SACRAMENT is an outward and visible sign of an inward and spiritual grace." So runs the first part of the old catechetical definition. A sacrament is something outside of one which can be seen, symbolizing an action going on inside one's mind. Sacraments are unlimited in number, but the Church after many centuries chose seven, which, when the proper conditions are present on the part of the recipient, become the outward means of producing spiritual benefit. The seven are Holy Baptism, Holy Penance, Holy Confirmation, Holy Communion, Holy Matrimony, Holy Unction, and Holy Orders. Of these seven only Baptism and the Holy Communion are officially recognized by the Episcopal Church as Sacraments ordained by Christ as generally necessary to salvation, although the Prayer Book provides forms for all the others of a traditionally sacramental character, without using the term "sacrament" for them. Many also reckon preaching among the great sacraments of the Church, others place Bible reading and hymn singing in the same category.

Now a sacrament consists of two parts: the outward sign and the inward grace, and the outward sign is in turn divided into two parts, the *form* and the *matter*. Some of the sacraments may be received only once,

while others may be administered to a person more frequently. The various sacraments, likewise, have different requirements as to which order of the ministry may perform them.

BAPTISM

Baptism is the first of the sacraments which a person receives; and until one is baptized, that is, a member of the Church, he may not receive any of the others. Baptism can only be administered once, and may be administered in cases of extreme emergency by any Christian, although it is usually administered by one in priest's orders. The outward sign of baptism is, as to *matter*, water and, as to *form*, the words, "N., I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost." It makes no difference how the water is applied, whether by immersion or by **affusion** (pouring on the head) as is now ordinarily done. The inward grace is a cleansing from all sins committed previously. Water was chosen as the symbol as being the commonest of all cleansing materials. Christ is believed to have instituted baptism and its Biblical authority is found in St. Matthew 28:19. The sacraments, however, are not magical, and they never operate without the necessary spiritual conditions, often called a state of grace, being fulfilled upon the part of the recipient. By a state of grace is meant a state of receptivity of spiritual influence, the necessary conditions of which are faith and repentance. This comes out in the questions asked of the sponsors or of the adult person himself before the baptism. Enquiry is made as to his faith in the question whether he believes all the articles of the Christian faith as contained in the

Apostles' Creed; and as to his repentance in the questions whether he renounces evil in all its forms and purposes to follow good in accordance with God's will.

Children of a tender age, who are the persons now most ordinarily baptized, naturally seldom have any sins of their own as yet of which to repent, but by their admission into the body of persons seeking to overcome sin and to fulfil righteousness they receive forgiveness for whatever share they may have as members of the human race in the corporate and inherited sin of the race. The promises are made for them, as minors, by sureties or sponsors, who by their influence and training are expected to see that the child is brought up so as to fulfil these promises. Hence these sponsors are called godparents, that is, spiritual relatives. But baptism is a symbol not only of the forgiveness of sins, but also of admission into the Church. One is thereby made a member of Christ and an heir to the joyous, spiritual life promised by Christ to those who truly follow Him. It is also the time when one receives one's Christian name or names as another sign of one's new membership in Christ's Church, and is signed upon the forehead with the sign of the cross in token that thereafter, like Christ, one should be humble and should triumph over suffering, and so overcome the world.

PENANCE

Penance is the sacrament symbolizing the forgiveness of sins committed after baptism. It may be administered by anyone in priest's orders as often as there is need. Its Biblical warrant is found in St. John 20:22,23. The outward sign consists of the

form "I absolve thee in the Name of the Father, and of the Son, and of the Holy Ghost. Amen." Absolution does not effect the forgiveness of sins; it is an outward sign to the penitent heart of God's forgiveness, which is dependent solely on man's repentance. Confession is made privately to God in the presence of His priest, for both God and man are outraged by sin. It is made in the presence of a priest to deepen man's humility, to judge the sincerity of his repentance, and to give counsel which will be helpful in overcoming sin in the future.

The absolution pronounced by the priest after the general confessions in Morning and Evening Prayer and the Holy Communion is a general absolution in a precatory form and applicable, as all absolutions, only to those who are sincerely penitent and faithfully believe God's holy promises of forgiveness.

CONFIRMATION

Confirmation is the sacrament of the impartation of spiritual strength to lead the Christian life. It is generally administered at that time of life when one ceases to be a child spiritually and becomes a man spiritually. It is the ordination of the laity by the laying-on-of-hands to their own sacred ministry of full service and responsibility in God's Church. Confirmation can only be administered once and, in the Anglican Communion, only by a bishop as the successor of the apostles. Its Biblical warrant is found in Acts 8:14-17, which is read as the lesson at Confirmation. The outward sign consists, as to *matter*, of the laying on of the bishop's hands upon the head of the person confirmed, and, as to *form*, the prayer for the sevenfold gift of the Holy

Spirit. Confirmation is not something magical to make a person good overnight, nor is it what makes one an Episcopalian, but it is the outward assurance of God's gift of His own spiritual strength and influence to vanquish all evil and to carry out His will. This spiritual influence may be neglected, and in time it will grow weak, or it may be cultivated and thereby increased; but Confirmation is the outward symbol to men that their bodies are the temples of the Holy Ghost and that He is capable, if they will but follow, of leading them into all truth and righteousness and peace.

HOLY COMMUNION

The Holy Communion is the sacrament in which the soul of man is nourished with spiritual food; through it he receives the sustenance of his spiritual life. The Holy Communion may be celebrated by anyone in priest's orders as often as the occasion may arise, although custom limits this, except in cases of necessity, to once a day between the hours of midnight and ecclesiastical noon, one o'clock. The outward sign, as to *matter*, is bread and wine, the commonest forms of food and drink in the Orient of Christ's time; and, as to *form*, the words with which our Lord Himself instituted the sacrament: "This is My Body," "This is My Blood." Accounts of the institution of the Holy Communion are found in St. Matthew 26:26-28; St. Mark 14:22-24; St. Luke 22:19,20; I Corinthians 11:23-26. A person not in priest's orders should make his Communion only once within the period from midnight to midnight, although he may attend as many celebrations as he wishes.

There are many aspects of the Holy Communion,

some of which are indicated by the various names it has been called in the course of time. The common Anglican name suggests the fact that it is in and through this sacrament that man enters into that communion and fellowship with God wherein he makes his purposes one with His and surrenders his will to Him, and labors together with Him in joyous companionship for the establishment of His rule in the world. It also symbolizes the communion of Christians with one another through their communion with the Lord.

The name "Holy Sacrifice" brings to mind the great central fact that this sacrament is a commemoration and memorial of Christ's sacrifice upon the cross, of Love giving Himself in self-sacrifice for those whom He loved. It is a reminder that insofar as man through love sacrifices himself for others, therein does he share in the divine life.

The name "Holy Eucharist," which is a Greek word for thanksgiving, emphasizes the fact that this sacrament is one way of publicly expressing our gratitude to God for the innumerable benefits which have come to us from the life and death of Christ. In thankfulness to Him for them the Christian in this sacrament seeks the power to make his life more nearly like His.

The name "The Lord's Supper" brings out the fact that it is through this means that the Lord nourishes our souls, by our offering of them to God for His service, and receiving them back freshened and strengthened through contact with His Presence.

Devout Christians truly believe in the Real Presence of our Lord in the Sacrament which He instituted, but that He is only perceived by faith. Various theologians have attempted to define more closely the exact manner

of His Presence, many limiting it to the consecrated Bread and Wine. The important thing is not how our Lord is present in the Sacrament, but that through the Sacrament His Presence becomes real in the life of the person receiving it.

One should come to the Holy Communion as often as one has need, but it will be found that if one's perception of one's need is not increasing, one's spiritual life is dwindling and not growing. Persons recently confirmed would do well, as a general rule, to come once a month their first year thereafter, and then to increase the number of times gradually until they make their Communion at least once a week.

Each time that one comes to the Holy Communion one should come with a definite intention, around which one's prayers and aspirations should center. Man has too large a task to accomplish to dissipate his spiritual desires and energies on a vague wish to be better or a confused petition for strength or help; what he needs is guidance and support for the immediate task. Consequently, one may come to the Holy Communion with a desire to be more loving and less jealous, and with a particular person or persons in mind towards whom, with God's help, one is going to make a definite act of goodwill. Or one may come with the intention of thanking God for some particular blessing or blessings to himself or others; or with a particular intercession in mind for those in this life, the next, or for some cause or organization in which one is interested; at the same time freely offering oneself as an instrument for the accomplishment of the petition. In this way, by definitely centering the mind on a particular object and entering into fellowship with

God with this in mind, spiritual energy is concentrated on a particular task with an effectiveness which is never present when one comes vaguely to the Sacrament without such intention or preparation.

It is, furthermore, expected that every person before receiving the Sacrament shall have carefully examined his life in the light of the divine life and repented fully of all that is not in conformity therewith; and, as he says the General Confession, have his own particular sins in mind. Custom forbids receiving the Sacrament if one is not in church in time to say the Confession.

The necessary conditions of receiving the Holy Communion are set forth in the invitation in the Prayer Book: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God, and walking from henceforth in His holy ways; Draw near with faith, and take this holy Sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling." They are the same two requirements as for the reception of the other sacraments: faith and repentance. The positive side of repentance is here fully brought out in the requirement that one must wish all men well and that each Communion should be a new dedication to God and His will, the renewal of one's spiritual life.

HOLY MATRIMONY

One does not need to come to the Church to be married, and those who do should not only be members of the Church, but have every intention of living their married life in accordance with God's will. The outward sign of matrimony is a contract between a man

and a woman to live together as husband and wife, of which the giving and receiving of a ring and the joining of hands is the symbol. The inner meaning is the union of the two lives into one. Genesis 2:24 and St. Mark 10:7-9 are generally cited as the Biblical references to the institution of this sacrament. The law specifies who may perform marriages, but only one in priest's orders may bless a marriage, and that is really all that the Church does. After vows duly given and the contract made, the Church prays that the two lives may become spiritually one, that each may live for the other, and that they two together may work as one for the accomplishment of God's purposes in the world. Consequently, the Church should not be asked, and should refuse to bless any marriage in which it does not find such an intention present.

UNCTION

Unction is the sacrament whereby the sick are anointed with oil for spiritual and bodily healing. It may be administered as often as need requires, but only by one in priest's orders. The warrant for it is found in St. James 5:14. Its outward sign, as to *matter*, is oil, and, as to *form*, "I anoint thee with oil, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen."

Oil was chosen as the symbol because it has from ancient times been a healing remedy. The sacrament proclaims God's power to heal both the body and the soul, but there is nothing magical about it. When it is administered to sensible people who are penitent and full of faith, it can be of help in predisposing their

minds to health and hope, and in centering their trust on God.

HOLY ORDERS

Holy Orders is the sacrament wherein the authority to act as ministers in Christ's Church is conferred, and the spiritual strength necessary to fulfil the task is imparted. It can only be conferred once for each of the three orders of bishops, priests, and deacons, for it conveys a *character indelebilis* which can never be taken away, although one may be deposed, that is, deprived of the right to exercise the office. Biblical references to ordination are found in St. Matthew 28:18-20; St. John 20:21-23; Acts 6:5,6, 13:2,3; I Timothy 3:1-10; Titus 1:5-9. Ordination in the Anglican, Greek, and Roman communions can only be administered by a bishop, although priests assist in the laying on of hands at ordination to the priesthood. The outward sign, as to *matter*, is the laying on of the bishop's hands upon the head of the person to be ordained, and the *form* is a formula for each order specifying the office and its purpose. The inner grace is God's sustaining strength and guidance for those who have been given authority to minister in His Name. The ministry is a sacrament in that it is a channel through which God's revelation and strength and forgiveness and blessing are brought to His children.

A deacon may read Morning and Evening Prayer, the Litany, Ante-Communion, and the Burial Service; preach (when licensed thereto by the bishop); baptize (in the absence of a priest); and assist in the administration of the Holy Communion. A priest may, in addition, absolve penitent persons from sins; bless

in the Name of the Lord; and consecrate the bread and the wine in the Holy Communion to be the Body and Blood of Christ. These three powers are sometimes referred to as the priestly ABC. In addition to these, a bishop has power to confirm people with the Holy Spirit; and to ordain men to the ministry.

Through these seven sacraments, as through many other channels, the life of God is constantly being infused into the life of man, vitalizing it into a new life, the life eternal.

BOOKS FOR FURTHER READING

HIGGINS, J. S., *This Means of Grace*, Morehouse-Barlow Co., New York.

PARDUE, AUSTIN, *The Eucharist and You*. Morehouse-Barlow, New York.

WILSON, F. E., *An Outline of the Christian Sacraments*. Morehouse-Barlow Co., New York.

CHAPTER X

THE CHURCH'S REQUIREMENTS

THE Church is not the ministry nor do the church buildings belong to the ministers. The Church is the whole body of those who have been made members of Christ through baptism, and each member is responsible for its welfare and shares in its privileges.

The first and great obligation of every Churchman is to support the Church—to support it by his prayers; by his regular attendance at its services of worship; by his participation in its activities; by his commendation of it to others; and by giving to it in accordance with his means.

A Christian every day should remember in his prayers not only the Church at large with all its work, but his own particular parish with all its needs; its clergy, and its other members; and should each night seriously lay to heart if he is doing his own part in its support; and pray to be a better member.

The question should never arise on Sunday as to whether one should go to church or not, that should be taken for granted. For members of the Episcopal Church are still bound by Canon 19, which reads: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts

of devotion and works of charity, using all godly and sober conversation." The question may arise occasionally as to whether one should stay away on account of illness or some other grave cause, but never on account of the visit of friends or relations. If they will not go to church, one's first duty is to God and not to them. One should also see how many of the week-day services one is able to attend, and support them as well. No matter how dull the sermon, or how mechanically or badly read the service, one can always speak to God and let Him speak to one's heart; and furthermore, there is always the lesson of patience to be learned, until one takes loving steps to correct what is at fault.

Every man, woman, and child, insofar as he is able, should be a member of, and whole-heartedly support the church societies and activities for which he is fitted, in order that the friendly life of service of the parish may be increased. Never wait to be asked to join a church organization. Make your desire to serve known to the rector, and let him place you where you are most needed.

Nowhere does there seem to be more gossip and backbiting and criticism, sometimes, than in church work. And this is a positive hindrance to the furtherance of its purpose of loving service. A Churchman should not only himself refrain from such kind of talk, but do all in his power to commend his own parish and church to all men. A good rule might well be: *De ecclesia nihil nisi bonum*. "To say nothing of the Church except that which is good."

It is amazing how few who call themselves Christians actively support the Church financially. They think that an occasional quarter or dollar bill placed

in the plate when they happen to be present discharges their financial obligation. Or else they feel that the Church is only to be supported out of their surplus, and when their financial situation changes for the worse, it is perfectly proper to economize by ceasing to give to the Church altogether. Others think that because one member of the family contributes it is not necessary for the other members to do so. Even where the money eventually all comes from one member of the family, each of the others should be given an allowance for this purpose, if for no other, in order that he may definitely feel himself a contributor; and this applies to boys and girls who have been confirmed just as much as to older people. In very few, if any, cases would it be impossible for those who really wanted to do so to give a penny a week to the support of the Church, and they could contribute their time and services in other ways which would save the Church money and thus be an actual financial contribution as well. The Church does not expect a person to give any definite amount of his income, such as a tithe or tenth, but to regard all his wealth as held in trust for God and to apportion his income for the good of others, including the Church, as God may direct.

A Churchman should also take an intelligent interest in his parochial affairs and attend the annual Parish Meeting. He should keep himself posted on what the Church is doing. He will find the most helpful way of accomplishing this is to subscribe to the monthly magazine issued under the auspices of General Convention, the *Episcopalian*; or his diocesan bulletin; or one of the national Church papers, *The Living Church* or *The Witness*.

A Churchman should also read his Bible regularly and be intelligently acquainted with the history, doctrine, and customs of his Church. Religious education is not meant to be confined to the period of attendance in the Church school, but should be co-extensive with a person's life from the cradle to the grave. He should seek to interest others in the Church and should invite them to come to church with him. And he should so conduct himself at all times that people may know that he is a Christian, and that God and His Church may be praised because of him.

A Churchman moving from one parish to another should request a letter of transfer from his former parish to his new one. Only in this way can the records and statistics of the Church be kept anywhere nearly accurate. It also helps to establish his standing in the new parish at once. All that is needed to do is to write the former rector requesting a letter of transfer and stating the name of the new parish. Some people hesitate to do this for sentimental reasons; others to escape financial responsibility in the new parish; but every Churchman who places the well-being of the Church first will do so at once.

Parents are charged with the responsibility of bringing their children up as members of God's family, which means, first of all, making them such in baptism. From the parents' point of view baptism is a dedication on their part of their child to God, to grow up in His love, and to go forth to do His work in the world. Secondly, they are responsible for creating a family life in accordance with God's will, a home where a child will

feel the Presence and influence of God. Thirdly, they are charged with seeing that their children are instructed in the Christian religion and have ample opportunity for participating in its worship and work at home and school and church. Parents can only effectively discharge these obligations by example, rather than precept; that is, by living the Christian life themselves.

Godparents should be baptized and confirmed members of the Episcopal Church, with an affection not only for the parents and child, but also for God and His Church. They should be people to whose lives a child could look for inspiration and guidance as to how to live more like Christ; and, consequently, they should be people with whom the child may reasonably be expected to come frequently in contact. It is their duty, as well as that of the parents, to see that the child is instructed in the Christian religion; learns the Creed, the Lord's Prayer, and the Ten Commandments; and is actively striving to fulfil the promises they made in his name, by keeping himself from evil, and growing in love for God and men, and in all that is beautiful, true, and good.

As a member of the Church a person is entitled free to its spiritual ministrations of all kinds; and by this is meant the use of the church building and the services of the clergy. Those, however, who want special music or decorations for a service must necessarily pay the cost involved. The clergy consider it a privilege to be able to minister in any way to those who are in trouble or in sorrow, to those weighed down with sin or care, to the sick and to the dying. In a large parish, and often even in a small one, it is impossible for the clergy always to know when they are needed, and they look to the

persons themselves and to their friends to inform them when they can be of service. Clergymen are in duty bound to baptize a dying person at any time when called upon, and likewise to hear a confession of sin when a person's conscience is greatly troubled. They will gladly arrange to have a private celebration of the Holy Communion at home or at a hospital for anyone who is ill or prevented by infirmity from attending church, and they expect as a matter of course to bring their Christmas and Easter Communions to those unable to be in church. It is a Churchman's privilege to consult his pastor at any time in regard to spiritual and moral questions; although here, as always, people will realize that due to the manifold demands on a modern minister's time it is well to make an appointment in advance in order that the convenience of both may best be suited.

In regard to marriages and burials the clergy should always be consulted, rather than the sexton or undertaker, as to the day and time of the service. A clergyman is now required by canon law, except in an emergency where one of the parties is known to him, to have at least three days' notice before he can perform a marriage service. In the case of burials where the sexton of the church is also an undertaker, people will find it as a general rule both more convenient and more economical to make use of his services rather than those of some outsider.

If there is anything about the Church or its ways or teaching that a person does not understand, he should consult his pastor, who will be sympathetic with his ignorance and proud of his interest and only too glad to help in any way that he can. Good pastors refuse to

belittle parishioners by assuming that they will do anything less than their full duty as members of Christ's Church.

FOR FURTHER READING

The Episcopalian. Published by The Episcopalian, Inc., 1930 Chestnut St., Philadelphia 3, Pa.

The Living Church. Published weekly by the Church Literature Foundation, 407 East Michigan Street, Milwaukee 2, Wis.

The Witness. Published weekly by the Witness Publishing Co., Tunkhannock, Pa.

APPENDICES

APPENDIX A

PREPARATION FOR CONFIRMATION

THERE is no "correct" age for Confirmation. The proper time varies with each individual. A child should have reached years of discretion, that is, spiritual maturity. He should be stable and dependable, with a comprehension of the fundamental difference between what is right and what is wrong, and an earnest desire to follow the right. In addition, he should have some background and acquaintance with the Church and its teaching. Normally this occurs with most children about the age of puberty. But it is always possible to confirm children who have been brought up in religious homes where the parents regularly attend and support the Church earlier than those from homes where they would have to stand alone in maintaining their religious ideals. It must also be remembered that the age when the parents or other children in the family were confirmed has little to do with the case of the particular child being considered. Adults should be confirmed whenever they are sufficiently acquainted with the ways and teachings of the Episcopal Church to be convinced that they wish to make it their permanent spiritual home; and, in addition, feel a sense of rededication to God and a consequent desire for the strengthening aid of His Holy Spirit.

There are two preparations to be made before being confirmed: one of the heart and the other of the mind; although the preparation is really not so much for Confirmation, as for the whole period of one's life afterwards. Furthermore, it is not a question of being prepared for Confirmation, but rather of preparing oneself. The preparation of the mind is secured through the attendance at a Confirmation class, or through private interviews with a clergyman, and by the reading of Confirmation manuals and other books about the Church and its ways and teaching. In order to be an intelligent, helpful, loyal Churchman, one must have some knowledge of these things, a distinct understanding of what is expected of one as a member, and a feeling of familiarity with the doctrine and worship which puts one at ease during the service and allows one's thoughts to center upon God.

The preparation of the heart is harder and must be made largely alone, although a clergyman is always glad to help with what counsel he can. As soon as one knows when the bishop is coming for Confirmation, and has decided after careful thought and consultation with one's rector and family to be confirmed at that time, one should make an act of surrender to God. It should be in intention an act of complete surrender of one's whole life, although in practice such an act of complete surrender comes rather at the end than at the beginning of the adult Christian life. One does not have to feel good or righteous or holy to be confirmed. If one does, it is probably due to pride and the person is not ready for Confirmation. What one must feel is the desire to be better each day, and the

determination to make one's life increasingly like that of Christ.

Secondly, one should determine that one's Confirmation preparation shall take precedence over everything else, and accordingly set apart the time necessary for the Confirmation classes and for one's outside study and Bible reading. If one has not already established the habit of saying one's prayers daily both in the morning and in the evening, one should begin to do so.

The next step is to make a thorough examination of one's past and present life, and one's hopes and aspirations for the future, and to see how nearly they conform to the standards of Christ. Having done so, one should confess one's sins to God, make proper satisfaction for them insofar as that is possible, and then actively take measures to grow in the opposite virtues. An aid to such self-examination will be found in Appendix B.

Fourthly, one should remember in one's prayers morning and night the Church, the bishop who is to confirm, the minister preparing one for Confirmation, the other members of the Confirmation class, and one's own particular needs, including a petition that one may uphold one's full responsibility as a member of the Church.

The night before Confirmation one should again examine one's life and confess one's sins to God; review the solemn promises of renunciation, faith, and obedience which one is to assume for oneself; and, determining to live in communion with God, open one's heart to Him with complete trust that it may be filled with His Holy Spirit, and that thus, day by day, one may grow more like Christ.

Many people are worried by the question of how they should be dressed for Confirmation. There are two simple rules: First of all, be neatly and soberly dressed; and secondly, insofar as it is financially possible, follow the parish custom. In many parishes it is customary for the women and girls to be dressed entirely in white and to wear white veils, and for the boys and men to wear blue suits, stiff collars, and black shoes and socks; in others for both the men and women merely to be quietly dressed, and for the women to remove their hats before coming forward to be presented to the bishop.

It is generally customary for the class to meet before the service and to sit together in a body in the front pews in the church. Before the Confirmation Service itself there is ordinarily some preliminary service, consisting generally of shortened Morning or Evening Prayer. Then a hymn is sung during which the Confirmation class comes forward to the altar rail and stands in line in front of it. Then the rector (with the other ministers, if so arranged) presents the class to the bishop, who sits in his chair in the sanctuary on the Gospel side. After this some minister usually reads the account of the first-known Confirmation Service, taken from the Acts of the Apostles. Then the bishop asks the members of the class if they ratify their baptismal vows. And by answering "I do" both before God and men they take the responsibility of their spiritual welfare from the hands of their godparents and assume it themselves, thereby becoming spiritually adult. The baptismal vows were three: to renounce what is evil; to believe what is true; and to obey what is right.

To renounce what is evil does not mean that one promises never to sin, but that one definitely pledges oneself, with the help of God, not to indulge in evil, worldliness, or fleshly sins; that one does not believe that they are right or helpful; and that one definitely does not wish to be aligned with the forces of evil in the world.

To believe what is true is most important, for unless a person believes in the Christian religion there is no point in his being a Christian. For baptismal and Confirmation purposes the Christian belief is summed up in the Apostles' Creed.

The third vow is a pledge, with the help of God, to keep His commandments and to observe them, not just at the time of Confirmation, but all the days of one's life. As has been seen, love is the fulfilling of God's commandments.

The promise to observe these three things is the most solemn promise of one's whole life, and should only be taken after much prayer and the serious consideration of all that is involved in so doing. Next the bishop asks the class whether they promise to follow Jesus Christ as their Lord and Saviour; that is, to make Him the Model of their lives, and to carry on His work in the world. And the class again answers together in a voice that can be heard: "I do."

Then follow some versicles and responses, in which the class joins with the rest of the congregation in making the responses. After which, while all continue to remain standing, the bishop prays, as did the original apostles, before laying on his hands upon those to be confirmed. This prayer mentions the fact that in baptism their sins have been forgiven and they are

born again to a new life in God; and it prays God to strengthen them in this life with the Holy Spirit, the Comforter, or, in modern English, Strengtheners, and daily (not all of a sudden) increase in them His many free gifts of spiritual influence (grace). These are summed up in the ancient sevenfold gift of the Spirit, as found in the Greek version of Isaiah 11:2: Wisdom, understanding, counsel, spiritual strength, knowledge, godliness, and reverence.

Then those of the Confirmation class standing next to the rail either all kneel, or else in some dioceses go individually into the sanctuary and kneel before the bishop sitting in his chair. The bishop lays on his hands upon each candidate individually and prays that he, defended by God's influence, may always be His child, and daily through the power of the Holy Spirit grow like Him until the goal God has set for him is attained.

When all have been confirmed the bishop bids them to prayer. The class and congregation kneel and repeat with him the Lord's Prayer. He then says two prayers asking for their continual sanctification, and ends with the blessing. The members of the class now rise and, if the bishop does not make a special address to them at this point, return to their seats during the singing of a hymn.

Generally there follow a sermon, offertory, final prayers, and benediction. As soon as the service is over, it is usually customary for the members of the class to come to the vestry to meet the bishop and to receive their Confirmation certificates before greeting their families and friends.

In many parishes a special preparation service is held for the class before it receives its first Communion,

which it customarily does in a body at some early celebration. In so doing the members of the class enter into the full fellowship of Christ's Church.

BOOKS FOR FURTHER READING

ATWATER, G. P., *The Episcopal Church: Its Message for Men of Today*. Morehouse-Barlow Co., New York.

Diocese of New York, *Ready and Desirous*. Morehouse-Barlow Co., New York.

HAUGHWOUT, L. M. A., *The Ways and Teachings of the Church*. Morehouse-Barlow Co., New York.

LUCE, H. K., *A Modern Confirmation Manual*. A. & C. Black, Ltd., London.

MCDOWELL, LOWELL, *Soldiers and Servants*, a confirmation workbook. Morehouse-Barlow Co., New York.

PELL, W., and DAWLEY, P. M., *The Religion of the Prayer Book*. Morehouse-Barlow Co., New York.

WALSH, C., *Knock and Enter*. Morehouse-Barlow Co., New York.

APPENDIX B

AN AID TO SELF-EXAMINATION

Have I loved God with all my
heart?
soul?
mind?

Have I prayed to Him morning and night?

Have I supported His Church and His worship with
my presence?
my participation in its activities?
my money?

Have I been reverent at all times?

Have I sought to know His will?
and to do it?

Have I sought to make God known unto others?

Have I loved my neighbor as myself?

Have I unselfishly placed his welfare above my own?

Have I always wished and done all men well?

Have I worked and prayed for a more equitable social
order?

Have I, in the meantime, done my part to support
the charities and social agencies seeking to alleviate
present suffering?

Have I prayed and worked for international peace?

Have I done my part to live at peace with all men?

Have I been chaste and pure in
 mind?
 speech?
 body?

Have I been humble and modest in
 bearing?
 speech?
 dress?

Have I been honest in all my dealings with
 men?
 companies?
 governments?

Have I been merciful and kind in
 thought?
 word?
 deed?

Have I held myself in self-control?
 particularly in regard to my tongue?

Have I been courageous and brave?

Have I been patient under affliction?

Have I been joyous and the bringer of cheer to heavy-
 laden hearts?

Have I been loyal to all to whom my loyalty is due?

APPENDIX C

PRAYERS

In Preparation for Confirmation

O GOD, who through the teaching of Thy Son Jesus Christ didst prepare the disciples for the coming of the Comforter; Make ready, I beseech Thee, the hearts and minds of us who, at this time, are seeking to be strengthened by the gift of the Holy Spirit through the laying on of hands; that, drawing near with penitent and faithful hearts, we may evermore be filled with the power of His divine indwelling; through the same Jesus Christ our Lord. Amen.

O LORD GOD, Giver of heavenly increase, who by the might of Thy Spirit dost confirm the first efforts of my soul; Encourage in me every good intent, and carry me from strength to strength. Cleanse my conscience, and stir my will gladly to serve Thee, the living God. Leave no room in me for spiritual wickedness, no lurking-place for secret sins; but so establish and sanctify me by the power of Thy holy Word, that, evermore taking heed unto the thing which is right, and speaking and doing the truth, I may find godliness my gain, both in the life which now is, and in that which is to come; through Jesus Christ my Lord. Amen.

LORD GOD of hosts, my Captain and my King; Accept, I pray Thee, us that are about to offer Thee the service of our lives. Make our wills strong, our courage steadfast, and our faith firm; that, having been signed in baptism with the cross, and now of our own will enlisting in that service, we may not be ashamed to confess the faith of Christ crucified, but manfully fight under His banner against sin, the world, and the devil, and continue Christ's faithful soldiers and servants unto our life's end. Amen.

O LORD GOD, who hast sent Thy Holy Spirit into the world to strengthen me and to lead me into all truth; I pray Thee that I, believing in Thy promises and trusting in Thy love, may be so prepared by Thee to receive the grace of Confirmation, that I may come with a faithful and penitent heart unto that holy mystery, and may obtain the fullness of those gifts which Thou dost promise, so that I may have strength to resist all sin, and grace to persevere unto the end; through Jesus Christ my Lord. Amen.

STRENGTHEN, O Lord, I pray Thee, by Thy Holy Spirit, those who are now preparing to seek Thy help in Confirmation; and grant that all we who wear the Cross upon our foreheads, may bear it also in our hearts; so that, boldly confessing Thee before men, we may be found worthy to be numbered among Thy saints; through Jesus Christ our Lord. Amen.

In Preparation for the Holy Communion

O LORD, my Master, prepare me to receive Thyself in the Holy Communion; then come in all Thy might. Let Thy strength make me strong, Thy purity make

me pure, Thy gentleness make me kind; that, as Thy fellow worker, I may help to make this world a better place according to Thy will; who art God for ever and ever. Amen.

GRANT me, O Lord, the help of Thy grace, that at this holy Sacrament I may bring all my thoughts and desires into subjection to Thy blessed will, and may offer my soul and body a living sacrifice unto Thee, in union with the perfect sacrifice of Thy Son, my Saviour Jesus Christ. Amen.

O ALMIGHTY GOD, whose blessed Son did institute and ordain holy mysteries as pledges of His love, and for a continual remembrance of His death; Mercifully grant that I, and all who shall come to Thy Holy Table, may be filled with a deep sense of the exceeding holiness of that blessed mystery; and that, drawing near with true, penitent hearts and lively faith, in love and charity with all men, we may worthily receive that holy Sacrament, and obtain the fullness of Thy grace, to our present comfort and our everlasting salvation; through the same Jesus Christ our Lord. Amen.

O GOD, who dost govern the thoughts of men; Bring to my mind the upper room where the Lord Jesus broke bread with His disciples the night before He was crucified. Grant that, being of that company, I may look into the face of Him who gave Himself for the world. While I eat of His bread and drink of His cup, fill my life with His life; and send me forth to think His thoughts, to say His words, to do His deeds. And so, O blessed Father, grant that the light of His

face may shine in my face, that all men may take note that I have been with Jesus; who liveth and reigneth with Thee and the Holy Spirit, the God of everlasting love. Amen.

On Entering Church

OUR HEAVENLY Father, strengthen the work of this Church for good to Thy children, and guide and support those who herein minister in Thy service; open the hearts of those who worship here to receive Thy loving wisdom and to do Thy will; and help me reverently and attentively to worship Thee, and day by day to grow more like unto Thy Son, Jesus Christ our Lord. Amen.

On Leaving Church

O LORD, I thank Thee for this time of worship, and pray that it may bring me and all my brethren here into closer fellowship with Thee, that so we may go forth strengthened to serve Thee more faithfully all our days; through Jesus Christ our Lord. Amen.

Graces

O LORD, bless this food to our nourishment, and strengthen us for Thy service; through Jesus Christ our Saviour. Amen.

O LORD, we pray Thee to bless this food. Give us grateful hearts, and make us mindful of the wants of others; for Christ's sake we ask it. Amen.

FOR THESE and all His mercies, God's holy Name be praised; through Christ our Lord. Amen.

APPENDIX D

A PARTIAL LIST OF CHRISTIAN RELIGIOUS
CLASSICS

The Apostolic Fathers.

The Confessions of St. Augustine.

The Little Flowers of St. Francis of Assisi.

The Divine Comedy, by Dante Alighieri.

The Imitation of Christ, by Thomas à Kempis.

The Revelations of Mother Juliana of Norwich.

Theologia Germanica.

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